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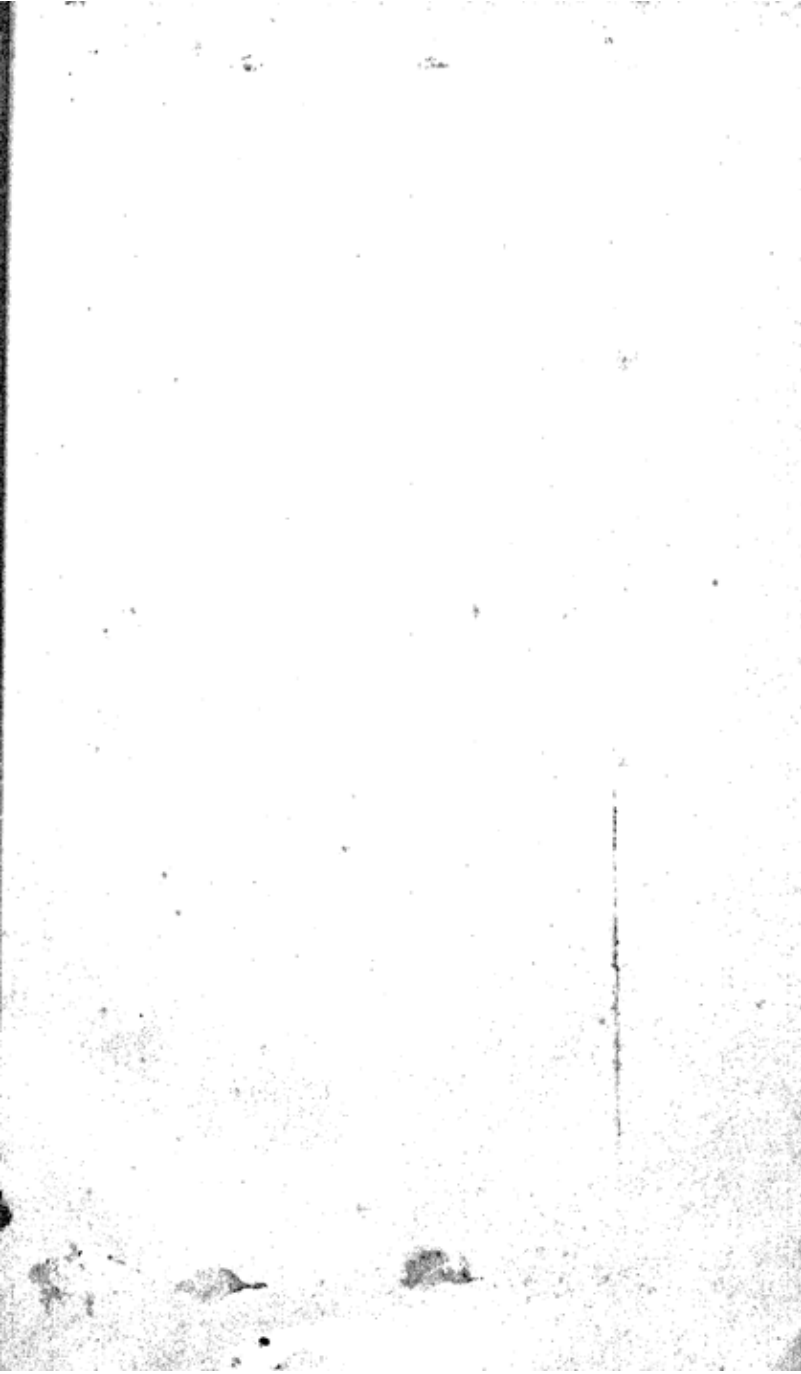
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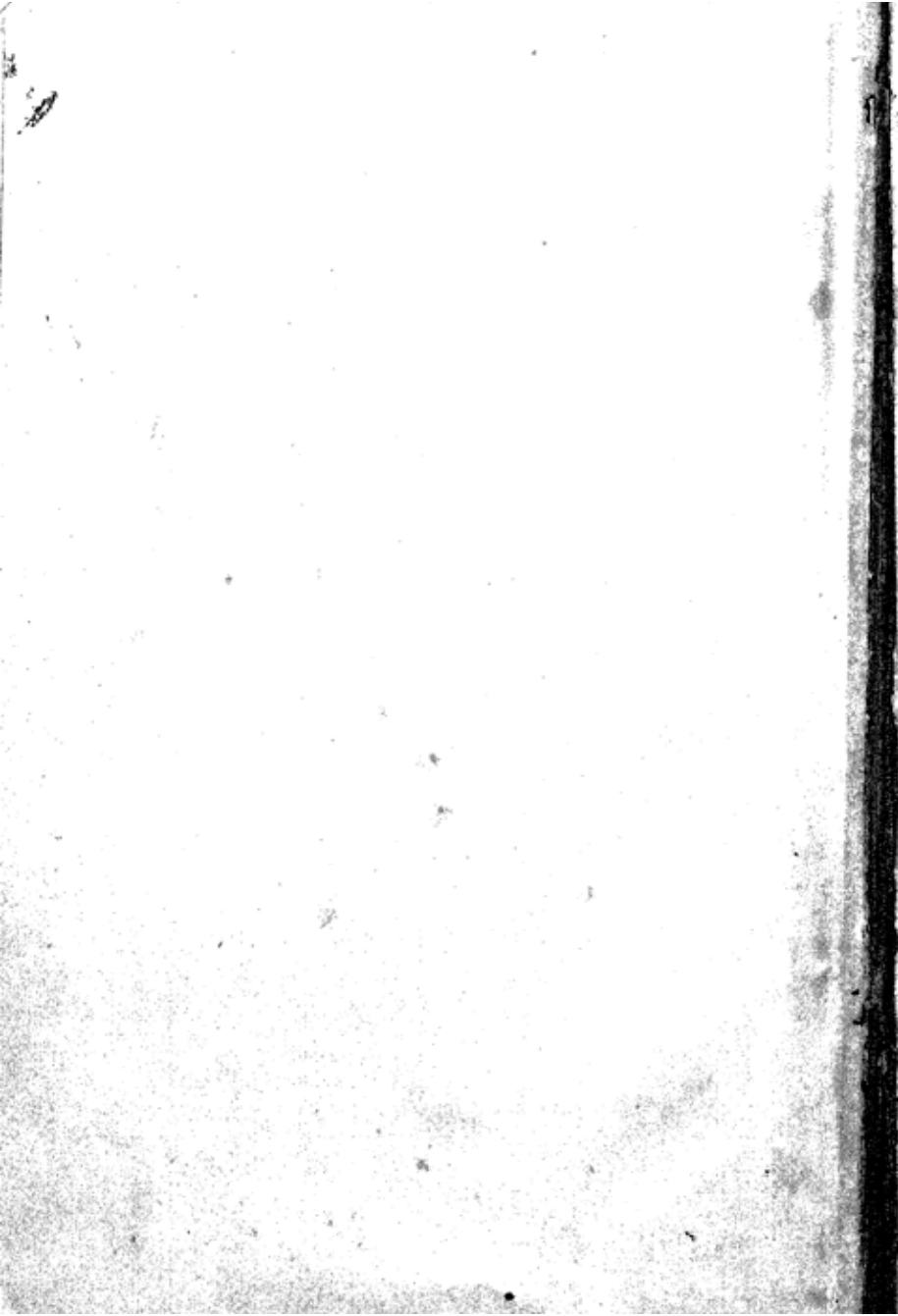
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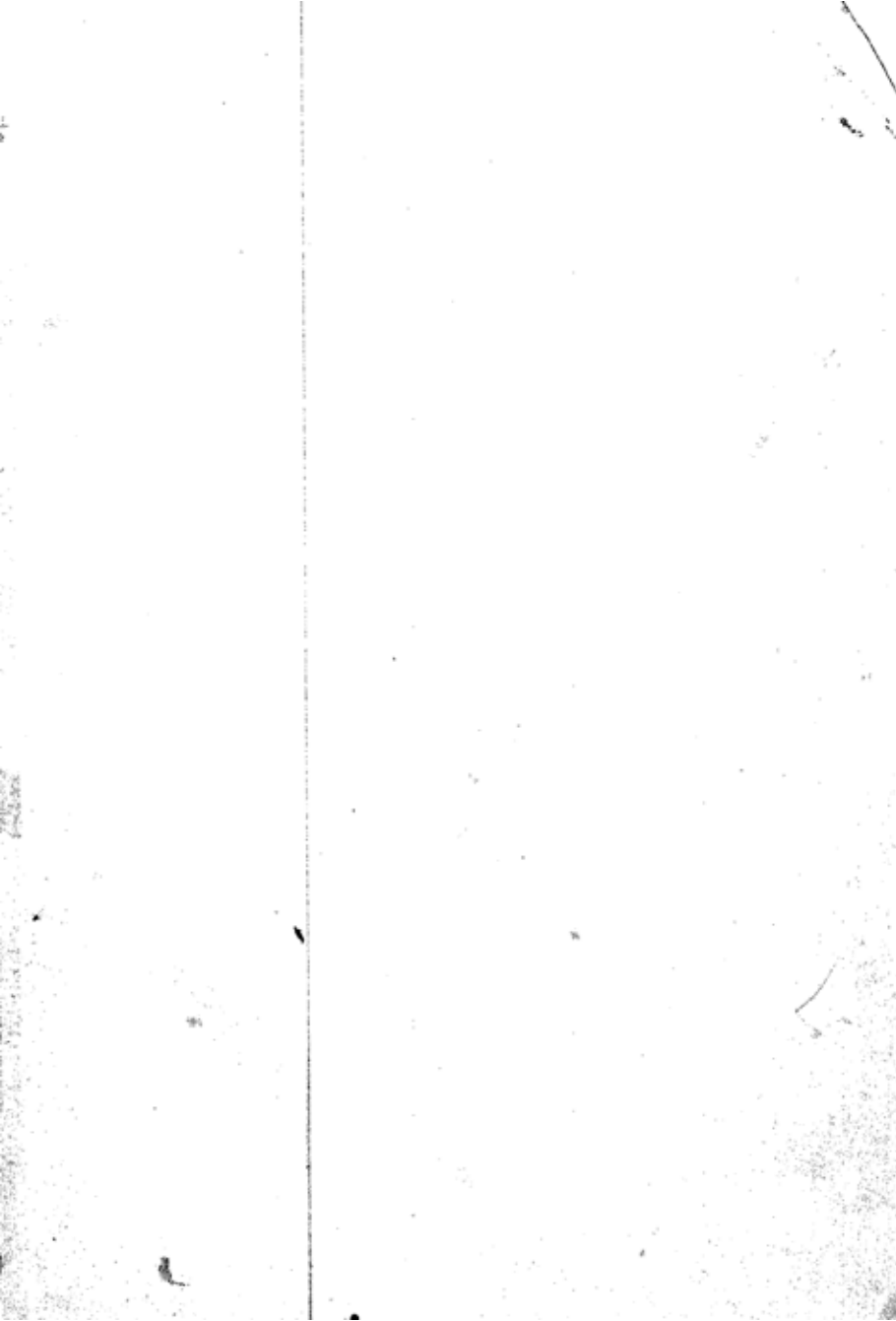
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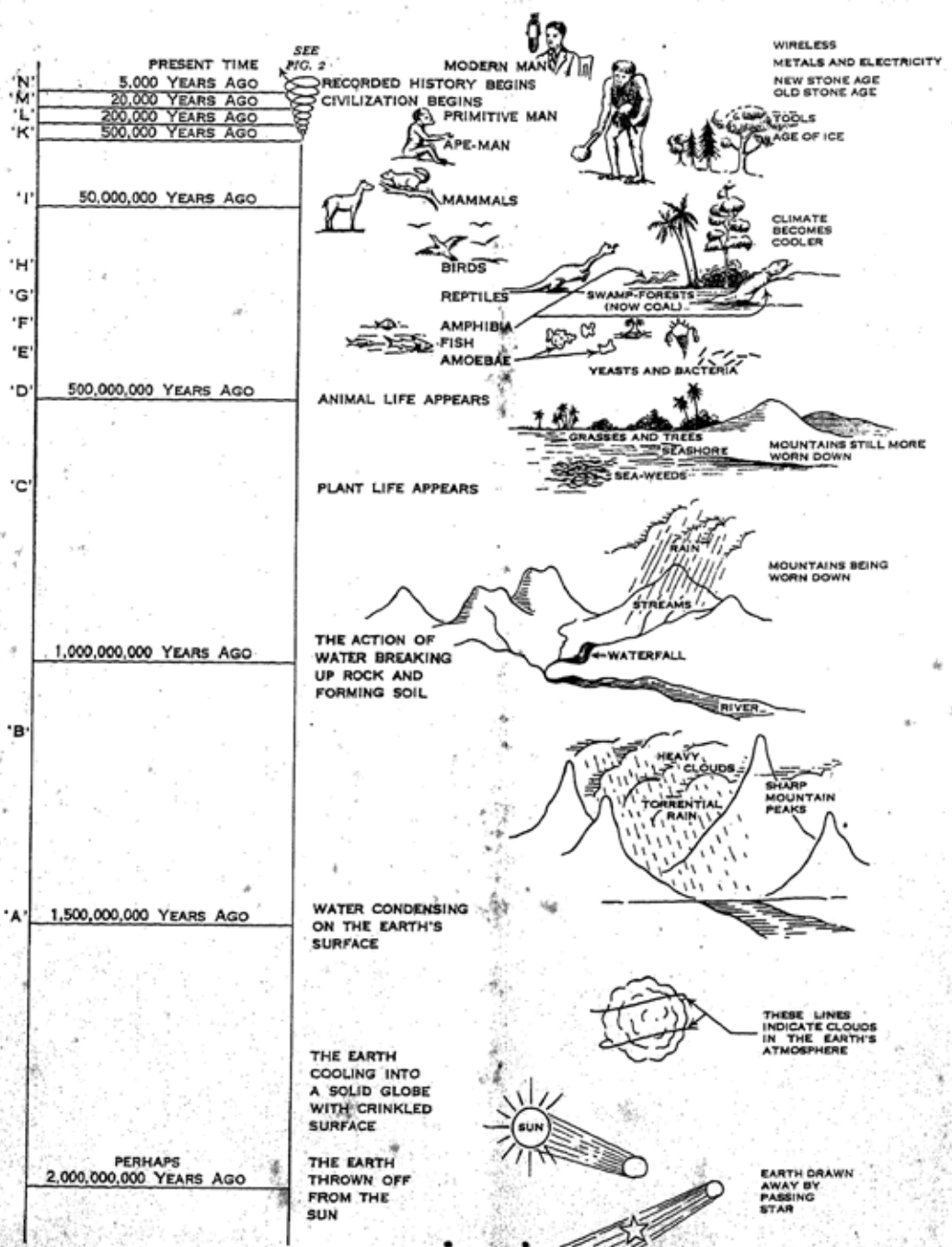


FIGURE 1

FOOTPRINTS ON
THE SANDS OF TIME



1-1-1

FOOTPRINTS ON THE SANDS OF TIME

*A Quick Survey of Human History
as marked by the Lives of Great Men and Women*

BY

F. G. PEARCE

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PRINCIPAL, THE SCINDIA SCHOOL, GWALIOR

'Ideas rule the world'

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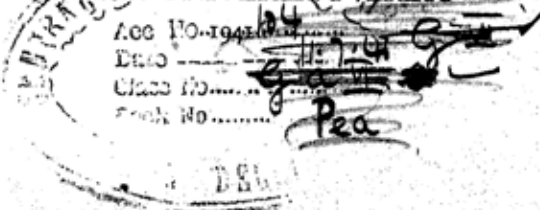


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PREFACE

THIS is not a book of Heroes. It is an attempt to tell the stories of some of the men who have made or marked history, and they were not by any means all good men. Some of them, even, were not the fountain-heads of the powerful influences which they poured out upon the world; but, like the pipes into which the head-waters of a river are diverted for the generation of power, they focused and directed the forces amidst which they lived, sometimes with motives none too high.

But, they were *significant*. And for that reason no one who claims to be fairly well educated has any right to be wholly ignorant of them and what they did.

I wrote this little book because I found the need for it in my own school. I submitted it for publication, because I believed it might be of use to others who might have had the same experience as I have had of finding Science students who had never heard of Pericles or Paul; Arts students who had not the faintest idea of what Darwin stands for or Edison discovered; and many of all sorts (teachers too!) to whom the names of Justinian, Bolivar and Lister were either absolutely unknown, or without significance.

Opinions are bound to differ, of course, as to whether I have chosen the right names or not. And it is an old controversy whether the time-spirit makes the significant men, or the men awaken the spirit of the time. As far as possible I have tried to put things in such a way as to avoid treading on anybody's corns. In the case of religious teachers, I have in two instances deliberately preferred to write more about the chief propagandists of the faiths, than about the founders themselves.

I have tried to keep two points in mind in making my selection. First, that the characters included in this book

should be only those who appear to have embodied or to have influenced the trend of events so markedly that History took, as it were, a different turn from that which it might have taken if they had not lived. And, secondly, to enable me to put the book into the form of a connected narrative, I have tried to choose characters from periods of history at roughly (very roughly) similar intervals, the chief exception to this being, for obvious reasons, the gap caused by the Dark Ages.

Time-charts, maps and many illustrations have been included to help students to follow the story of events more vividly.

The thirty-six chapters are divided into 131 sections, each section dealing principally with a single topic, indicated by the key-question at its head. If three half-hour class periods can be given weekly, one section being covered in each period the book can easily be studied in one school year.

Chapters, sections and questions marked * may be omitted by those requiring a more elementary and shorter study.

Gwalior
January 1941

F. G. P.

TO THE STUDENT

I

You will soon have to decide—if you have not done so already—whether to take up the study of Arts or Science, Engineering, Medicine or Commerce. But, if you want to be a really well-educated man, it is absolutely necessary for you to know at least something about the chief events in the history of our world, and about the outstanding personages who have helped to bring about those events. Even if you are going to be a student of Science, you cannot afford to be wholly ignorant of the part played in the world by such great men as Pericles, Leonardo da Vinci, Akbar and Washington. And being an Arts man does not excuse you from the possession of at least some acquaintance with the work of Roger Bacon, Galileo, Lister and Edison, if you want to move intelligently in the modern world.

This book is not merely a series of disconnected stories of heroes. It aims at giving you (I hope in an interesting form) some idea of the way in which our world has been developing towards civilization. The names of prominent men have been used as pegs, as it were, on which to hang the stories of the movements and events in which they played a significant part. The parts played have not always been heroic or noble, but those mentioned in this book have in every case left 'footprints on the sands of time' which were clear to those who came after them. And that is why, if you wish to be a well-informed man or woman, you cannot afford to be without a knowledge of what they did, and why.

II

How to use the Key-questions

Students in many parts of India have told me that they have been much helped by the use of the *key-questions*

which formed a part of other textbooks prepared by me. I have therefore included key-questions in this book also. Their purpose is threefold.

First, they serve as *headings* from which you can quickly find out the topic dealt with in each section (which bears the same number as the key-question).

Second—and most important—they help you to grasp quickly the sense of a whole section at a time and to get out of the habit of reading a book word by word, looking up the ‘meanings’ in a dictionary. That way of reading may be necessary when studying certain kinds of books, but it is too slow and tedious for the purpose of general reading, particularly in a subject like history. When you become a university student, or when you take up a profession, you will find it very helpful to be able to pick up a book or a paper and grasp the ideas contained in it after reading it through only once, or twice at the most. You can gain the ability to do this by the practice of ‘searching for the idea’ in each paragraph, instead of cramming the ‘meanings’ of the words, one by one, and then joining them together to try to make sense.

The key-questions help you to ‘search for the idea’, because each key-question gives you the ‘key’ to the idea in the section at the head of which it is printed. The way to use the key-questions is therefore as follows:

(a) Read the key-question slowly and carefully, and make sure that you understand what it asks you.

(b) Take a pencil in your hand, and read rapidly the whole of the section which follows the key-question. (If there are any difficult words or phrases in the section, which you cannot understand in your first reading *do not bother about them now*. Do not look up any ‘meanings’ at this stage, but just underline the difficult words with your pencil.)

(c) When you have finished reading the whole section once, rapidly, see if you can give an answer (in your mind, not in writing) to the key-question. *The answer to the key-question can be found somewhere in the section.*

Probably you will be able to find it immediately. If not, read the section quickly again. You are almost sure to find the answer this time. *The answer to the key-question will give you the main idea of the section.*

(The *main* idea is what you really need, and in getting that it is quite likely that the meanings of some of the words you underlined may become clear from the context. But if there are still some parts which you cannot understand, you can look up the difficult words in a dictionary and read those parts again. This may be done by the more advanced students: I think it is enough for an ordinary student if he grasps the answers to the key-questions only.)

The third use of the key-questions is for *revision*. You will find them very useful for this. If you can answer all the key-questions, it will prove that you have a fairly good knowledge of the subject-matter of the book. At the end of each chapter there are also some general questions and exercises of the kind that you might expect to be asked in examinations. A few of the questions, marked *, are intended for the more advanced students only, and also for those who are reading this book not simply as a textbook but to enjoy it and to help them to think for themselves.

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time.*



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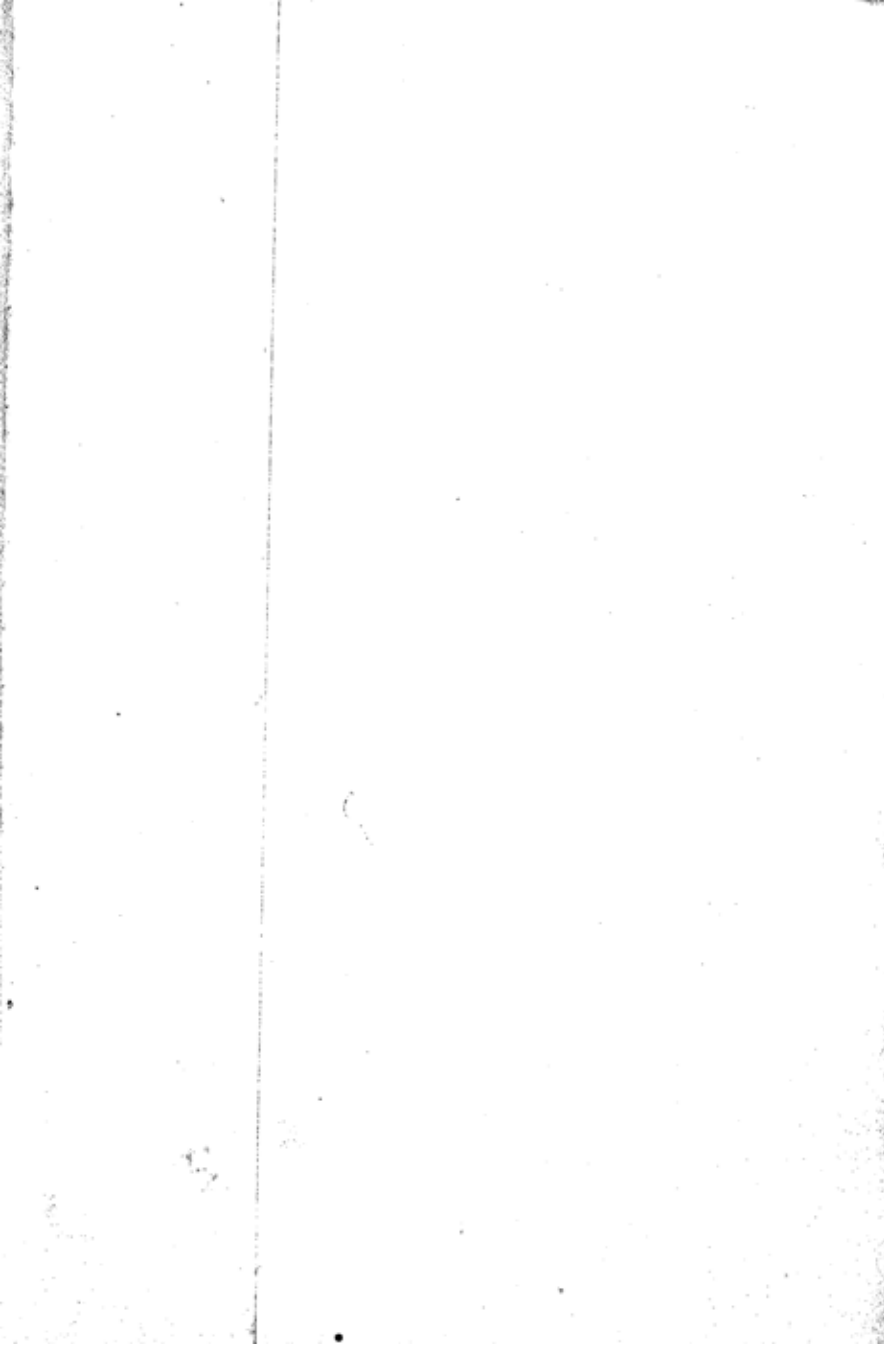
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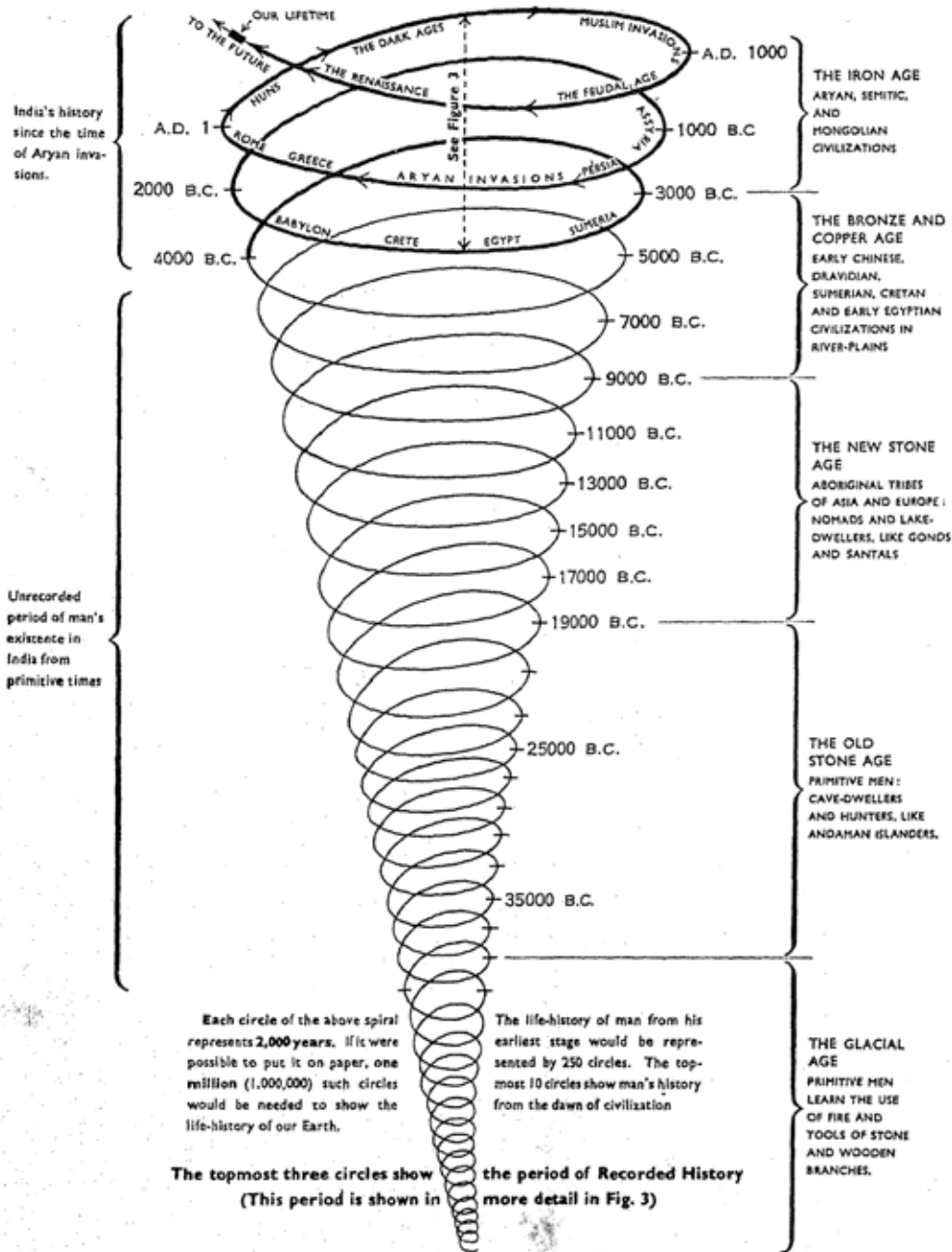


FIGURE 2

This is the topmost part of Fig. 1, enlarged many times

CHAPTER I

THE FOOTPRINTS OF PRIMITIVE MAN —AND BEFORE

KEY-QUESTION 1: 'In what ways did primitive men show that they were more intelligent than ape-men?'

§1. Scientists have calculated that the earth has been spinning round and round the sun (of which it was once a part) for at least two thousand million years. Man has existed on the earth for hardly more than one hundred-thousandth part of this immense period of time! His existence is shown, in Fig. 1, as the topmost tiny fraction of the column.

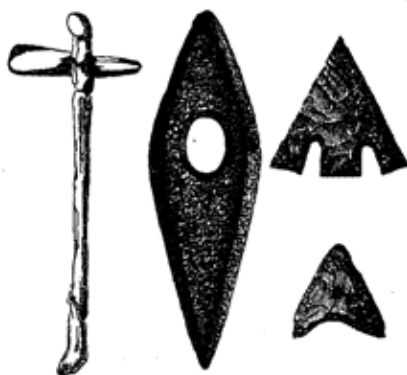
For perhaps two-thirds of the 2,000,000,000 years there was not even a trace of life upon the earth. Our globe was still a white-hot mass of melted rock. Then it gradually cooled and became solid on the outside. Water condensed upon it (see Fig. 1 at 'A'): streams, rivers and oceans began their work, and the hardened rocks began to be broken up, only to be re-formed into soil and rock again at the bottom of lakes and seas (see Fig. 1 at 'B'). Then—no one yet knows how or why—the first living things appeared. They were probably water-plants which grew on the margins of warm and shallow seas (see Fig. 1 at 'C'). Perhaps 500,000,000 years ago the simplest forms of animals began to develop, shapeless and jelly-like, yet having the three essential qualities which distinguish *living* things, namely, power to move, power to feed, and power to reproduce themselves (see Fig. 1 at 'D'). Through millions of years new creatures appeared: first Fishes (Fig. 1 at 'E'); next Amphibia (Fig. 1 at 'F')—animals such as frogs and newts, which live both on land and in the water; then Reptiles (Fig. 1 at 'G')—lizards and snakes. Last of all, Birds (Fig. 1 at 'H') and Mammals (Fig. 1 at 'I')—animals

which suckle their young ones. 50,000,000 years ago, perhaps, or more, Mammals began to appear on our earth. And of this period only 1/100th part saw Man, even in his most ape-like form (Fig. 1 at 'K'), the highest of all Mammals and of known living things.

About 500,000 years ago, then, saw the beginning of Man;—not as we know him now, but rather Ape-man, distinct from the other animals mainly because he could walk upright, and had the intelligence to make and use tools. His tools were then only chipped and sharpened stones, but they show the beginning of the mastery of Mind over Matter, the first sign of the dawn of Civilization. Such primitive tools are found buried deep in rocks formed from the sands of those early times and later sunk beneath the ocean (Fig. 1 at 'L').

Then the earth grew cold, at least in its northern hemisphere, and age after age it was covered with ice. The period from 500,000 B.C. until about 50,000 B.C. is known as the Glacial Epoch, or the Age of Ice. Tropical forests perished and were turned into coal and petroleum by the pressure above them. The great Reptiles died out. New kinds of trees and animals developed, better able to resist

the cold. Man's growing intelligence enabled him to survive, and by 20,000 B.C. he had not only learned the use of *fire*, but also to amuse himself by drawing on the walls of his cave-dwellings, pictures of the reindeer, bears, and other wild animals on which he depended for his food and clothing. 20,000



STONE TOOLS AND WEAPONS

B.C. roughly marks the real dawn of Civilization. This epoch is known as THE OLD STONE AGE (see Fig. 1 at 'M').

KEY-QUESTION 2: 'In what ways did the men of the New Stone Age show that they were more intelligent than those of the Old Stone Age?'

§2. About 10,000 B.C. primitive man entered on a new and higher stage. He learned to get his food in better ways than those of the hunting animals. He tamed dogs and horses, to help him in his hunting, and cows and sheep to give him milk and warm covering. He drove his herds from place to place, to give them fresh grass. He was a 'nomad' or wanderer, as some people living in Central Asia still are. But sometimes, for safety, he made huts of branches, and filled the cracks with mud. And, later, he built wooden houses on platforms standing in the water near the margins of lakes or in marshy places (as in New Guinea even at the present day) to protect his family from the attacks of other creatures. He learned to catch fish; he invented the bow, and a stone-tipped arrow to use with it; he baked clay pots in the sun, like Robinson Crusoe; he wove himself mats and coarse cloth from reeds, grasses, and the bark of trees. Above all, he learned in time to dig the ground and grow crops for food, instead of merely pulling up roots or plucking fruits from the trees. This period is known as THE NEW STONE AGE, and by the end of it (about 5000 B.C. in the East, and 2000 B.C. in Western Europe) man had started to form himself into settled communities, and recorded History began (Fig. 1 at 'N').

KEY-QUESTION 3: 'Why have the nomads often invaded the lands of the settled peoples?'

§3. The distinction between nomads (that is, groups of people who lived by keeping herds of animals, and moved from place to place to find grass for them to eat) and those who learned to cultivate the soil and consequently settled down in one place to live, is very important.

If we study the history of any nation, we find in almost every case that there has been a tremendous struggle at some time in their history between the peaceful dwellers in the

plains and the wandering tribes of the hills or grassy uplands. In the history of India, for example, there have been the invasions of the Aryans, and later those of the Huns, the Afghans, and the Mongols—all nomads from the grasslands of Central Asia. The same has been the case in Europe. What is the cause of this interesting similarity?

Think what happens if people live only by hunting. After some time, most of the animals in the neighbourhood will be killed, and then there will not be enough food for the hunters and their increasing families. And when people depend upon the wild grass to feed the animals which give them milk and meat and skins, they will have to roam further and further afield to find fresh grass, as their numbers and the number of their animals increase. In time, their numbers will be so large that they must either find other ways of getting food or die of starvation. This is not the case with people who cultivate the soil. As *their* numbers increase they can grow more crops, so long as they have enough land. And this is exactly what mankind did, for thousands of years.

KEY-QUESTION 4: 'In what parts of the world did men first begin to live a settled life as cultivators?'

§4. The primitive hunters naturally occupied the regions of forest and jungle where animals were plentiful (see map opposite). The early pastoral (animal-keeping) peoples naturally sought food for their herds in the grasslands, where the land was neither too much covered with trees, nor too wet. But when men learned to cultivate they naturally sought the well-watered fertile plains, and these were, as we should expect, the flood-plains of the great rivers. And that is why the recorded history of Man's civilization has its beginnings in the four countries where great rivers flow through fertile soil. These are: *Egypt*, the land of the Nile; *Mesopotamia*, the land of the twin rivers, Tigris and Euphrates; *India*, the land of the Indus and the Ganges; and *China*, the land of the Hwang Ho and the Yangtze Kiang. They are marked in black on the map opposite. In all these countries, Man



LANDS OF THE NOMADS AND SETTLERS

first learned to live a peaceful productive life, a life in which he found time to do other things besides struggle for his bare existence. A life, in short, in which there was *leisure*, not simply for sleeping like an animal in the sun, but free time for using his *mind* and his hands for creating new things, for inventing, improving, making, and enjoying.

Man's ability to secure this kind of leisure for *everyone*, and to learn to use it *creatively* (that is, for making new things), is, we shall see, the key to his progress.

History shows us that Man has found many difficulties in his way to securing productive leisure. We shall try here to trace and understand some of the most important.

The first of these difficulties was the *need of a sufficient and certain food supply*, which brought about the struggle between nomads and cultivators. We have seen how the need of finding more food for themselves and their herds forced the nomads to wander further and further afield. When they came to know that in the river-plains nearby there were fine fields where other men were living in plenty, they were naturally tempted to try to take those lands for themselves. So, time after time in history the nomads have invaded the lands of the cultivators. Sometimes, like Attila, Mihiragula and Timur they have been content simply to raid, plunder, and depart. But at other times, as in the case of the Moguls in India, they have come to stay, and have become part of the very people they invaded. It was so in England too. But in every case though the cause was similar, the results turned out differently. Remember this, for you will have many occasions, while reading the story of mankind, to see that it is true.

QUESTIONS AND EXERCISES

1. If the total period of the existence of the earth as a separate planet (say two thousand million years) is represented by a straight line drawn from Gilgit to Cape Comorin, what place on that line (starting from Gilgit) would represent approximately

the point when the first signs of life appeared on the earth? And what place would represent the beginning of civilization?

2. Describe the life of a nomad, and mention several parts of the world where people living a nomadic life can still be seen.

3. Try to think of some reasons why civilization began in the river-valleys of China, India, Mesopotamia and Egypt, and not in those of the Congo, the Amazon, the Rhine, and the great rivers of Russia and Siberia.

*4. Mention some reasons why the invention of *tools* is perhaps the most important step towards civilization.

*5. Why is it necessary to have *leisure*, in order to make progress in civilization? Mention some of the things which prevent people from having enough leisure.

CHAPTER II

EARLY SETTLERS

THE DRAVIDIANS AND ARYANS IN INDIA

KEY-QUESTION 5: 'Where have remains of the oldest civilization in India been found? Who created that civilization and who destroyed it?'

§5. India, as you probably know, even now contains millions of people who belong to races older than the Aryan race. Many of them live in the hilly parts of the country and some are still nomads. Perhaps you have yourself seen them driving their goats, sheep and cows in front of them, with their primitive tents, pots and pans and other small belongings packed on pony-back, along with children too, as they go from one grazing place to another.

Some of these pre-Aryans, such as the Santals and the Gonds of Central India, are the descendants of very primitive peoples who invaded India from the south, perhaps 15,000 to 20,000 years ago in the time of the New Stone Age. They never reached a high stage of civilization: they are mostly hunters and herdsmen even now.

But there are others, such as the Dravidians, who now live mostly south of the Vindhya hills, who became highly civilized. We must learn something of them, before we come to the Aryans who drove them to the south.

As far as we can tell, the Dravidians came into India from the north-west. Not through the Khyber and other Himalayan passes, as the Aryans did, but through the southern part of Persia, into Sind. This happened perhaps six thousand years ago, or so, when the climate of Persia and of north-west India was much wetter than it now is. Sind was not a desert but a very fertile country then, and the invaders found it a good place to settle in. They

belonged to the same race, probably, as those who first settled in the valley of Mesopotamia whom we know as 'Sumerians'. Many ornaments, clay vessels, etc., have been dug out of the Indus mud, closely resembling such things dug out of the sands at Ur, the city of the Sumerians. This is one of the signs from which we can guess the age and origin of the pre-Aryan civilization in Sind—the oldest civilization of which there is yet any trace in India. (See map on page 16.)

One of the places where such remains of the pre-Aryans



THE GREAT BATH, MOHENJODARO

have been found is at Mohenjodaro, about 200 miles up the River Indus, on its western bank. Though this city dates back perhaps to as long ago as 2500 B.C., it is surprisingly modern in certain ways. For example, its people seem to have been more careful about the cleanliness of their houses and their streets, than the people of many towns are today. There are well-constructed drains and public baths: there are fine wells and neatly paved floors. And it is practically certain that towns like this, and bigger ones like Harappa (further north on the bank of the river

Ravi), were scattered over a wide area of north-west India at this time. Such towns existed from the mouth of the river Indus to the centre of the Punjab and the Simla hills, and perhaps eastwards into the valley of the Ganges too.

What caused the destruction of this highly advanced civilization? The answer is the same as in the case of the civilization of Sumer, and many another after it—the invasions of fierce hill-tribes and warlike nomads. In this case, the Aryans.

KEY-QUESTION 6: 'From where did the Aryans come, and what sort of people were they?'

§6. The Aryans were not savages when they first invaded India, but they were still a cattle-keeping people, rather than cultivators. We do not know exactly where they came from, but it was probably from south-eastern Europe and western Asia, in the neighbourhood of the Caspian Sea. Those parts were then less dry than they are now: forests stretched much further south. In the parklands south of those forests the Aryan tribes moved from place to place, grazing their herds of cattle. Unlike the Mongol tribes in the drier lands further towards the east, who depended mainly on their horses and sheep, the Aryans were a cow-keeping people. They depended on the cow for milk and on the bullock for ploughing and for pulling their roughly made carts. They reckoned wealth by the number of cows and bullocks a family possessed. The cow meant so much to them that, in course of time, they came to regard it as a sacred animal.

Although they ploughed and grew crops, this did not prevent them from moving from place to place between the times of harvest and the next sowing. They lived in tribes, which often fought against each other, each tribe having its leader, who was also sometimes its chief priest. They were very fond of listening to songs or poems about the great deeds of their leaders. Men who could compose such stories and songs were highly honoured among them as poets or *bards*. At certain times of the year they gathered together

for religious celebrations in honour of their gods, the gods of Thunder, of the Sky, the Wind, and the Sun, and special poems or hymns were composed for these occasions. It is these hymns that have come down to us as the Rig-Veda.



ARYAN INVADERS FIGHTING DRAVIDIANS

Between 2500 B.C. and 1500 B.C. Aryan tribes were moving southwards; some of these tribes invaded Mesopotamia, others Persia. The latter were the forefathers of the Parsees, who later came to India. Then, about 1500 B.C., a number of tribes of Aryans began to enter India through Afghanistan. They settled in different parts of the land of Five Rivers, the Punjab. They drove out the Dravidians, whom they called *Dasyus* or 'inferiors' because they did not worship the Aryan gods. Gradually the Dravidians were pushed further and further towards the south and east, as the invading tribes occupied more and more of north India, including northern Rajputana and what is now called the

United Provinces. The Aryans found the Vindhya hills too difficult to cross, however, because of the dense forests which covered them. That is why India south of the Vindhyas is still mainly inhabited by people of Dravidian race, except for the forested hilly parts where pre-Dravidian primitive tribes still dwell in small numbers.

KEY-QUESTION 7: 'How did "caste" begin?'

§7. Although the Aryans looked down upon the Dasyus whom they conquered, they intermarried with them freely at first, just as the Aryan invaders did in other parts of the world, including Europe. We cannot say that any race of people now existing is of 'pure Aryan' descent, though the people of the northern Punjab and of Kashmir and the N.-W.F. Province are no doubt more Aryan than those further to the south and east.

There was no such thing as 'caste' among the Aryans when they first came into India. But gradually they had to divide themselves into groups according to their occupations, some of the men going out to do the fighting (known as *Kshatriyas*) while some stayed behind to look after the crops and the cattle, on which they depended for their food. The latter were the *Visas*, who afterwards became the *Vaisyas* or merchant-class, the dealers in goods of every kind. At first there was no special class of priests or *Brahmins*: any Aryan could act as a priest, perform the ceremonies, and recite the sacred hymns. Some of the wise men belonging even to the conquered race were admitted as priests, for we read in the Vedas that there were *rishis* of two kinds, those with fair skins and golden hair, and those who were dark in colour. The *Yadus* of western India, the tribe to which Sri Krishna is supposed to have belonged, were among the most important of these non-Aryans admitted to the Aryan fold.

In course of time even the masses of conquered Dravidians who remained in the Aryan lands were included in a fourth class, that of the *Sudras*. They were required to perform the humbler and more menial work of the community.

And by that time, it had become the custom that people belonging to the three higher classes should not intermarry with Sudras. The final stage was reached much later on when the priestly class laid down the rule that people of the different groups must not intermarry. Finally no one born into a family of one group might take up the occupation of another or become a member of that group. Thus the caste system arose.

The early Aryans were not a united people. They did not invade India as one great organized army, but in groups of a few tribes together, each tribe having its own leader. And after settling in India they very often fought fiercely against each other, as well as against the former inhabitants. One of their greatest wars is described in the Rig-Veda. It is said to have been due to a disagreement between two great *rishis*, Vasistha and Visvamitra, both of whom were advisers to the chief of the Bharata tribe, King Sudas. On Vasistha's advice being followed by the king, in preference to his own, Visvamitra went over to the enemies of King Sudas, and organized an alliance of ten other tribes. With the help of Vasistha, however, King Sudas inflicted a crushing defeat upon the allies, on the banks of the river Ravi.

This same tribe of the Bharatas has also left its mark on history in the much later account of another such war, described in the mighty epic poem the *Mahabharata*. The most famous part of it is the episode where Sri Krishna, himself a chief of the Yadu tribe, encourages Arjuna, prince of the Pandavas, to do his duty in the battle, even though it involves the slaughter of his own kinsmen.

The invading Aryans have indeed left deep footprints on the sands of time, from India in the east, Persia and Mesopotamia, to Greece, Italy, Germany, Scandinavia and Britain, and thence to other lands. But it is not their war-like achievements that have made the deepest impress. In destruction and conquest, the Mongol tribes, Tartars and Huns, of which we shall later learn, achieved far more terrible things within a much shorter time. It is the constructive achievements of the Aryans for which they are most worthy

to be remembered. The ideas which they embodied in their great philosophic poems in India, the marvellous works of art they created in Greece, the power of organization they revealed in Rome, will live for ever. Their scientific discoveries and inventions, from the fifteenth century A.D. onwards, laid the foundations of a new civilization in Europe and the far West.

[*Note:* It should be observed that scholars are not all agreed that the Indus civilization is of Dravidian origin, nor on the questions of where the original home of the Aryan peoples was, and when they first began to enter India. But the Aryans undoubtedly found highly civilized people in the Indo-Gangetic plains when they pushed southwards, and it is probable that those people had some connexion with the civilized peoples of Sumeria and possibly of Egypt. The Aryans helped to destroy the Indus civilization and, elsewhere, drove the earlier inhabitants to the south.]

QUESTIONS AND EXERCISES

1. Ask your teacher of Indian history to lend you a book in which you can read something more about the Indus civilization. After reading that, write something about the remarkable things of that civilization.

2. Write down any facts you know about the aboriginal tribes of India, and describe any of them that you have actually seen.

3. Into what countries did the Aryan people spread? Mention some of their most important contributions to human progress, in the civilizations which they developed in the various countries.

*4. In what ways have the present-day Hindus of north India become different from the early Aryans, and in what ways have they remained the same? Try to mention some reasons for the changes that have taken place.

CHAPTER III

THE JEWS

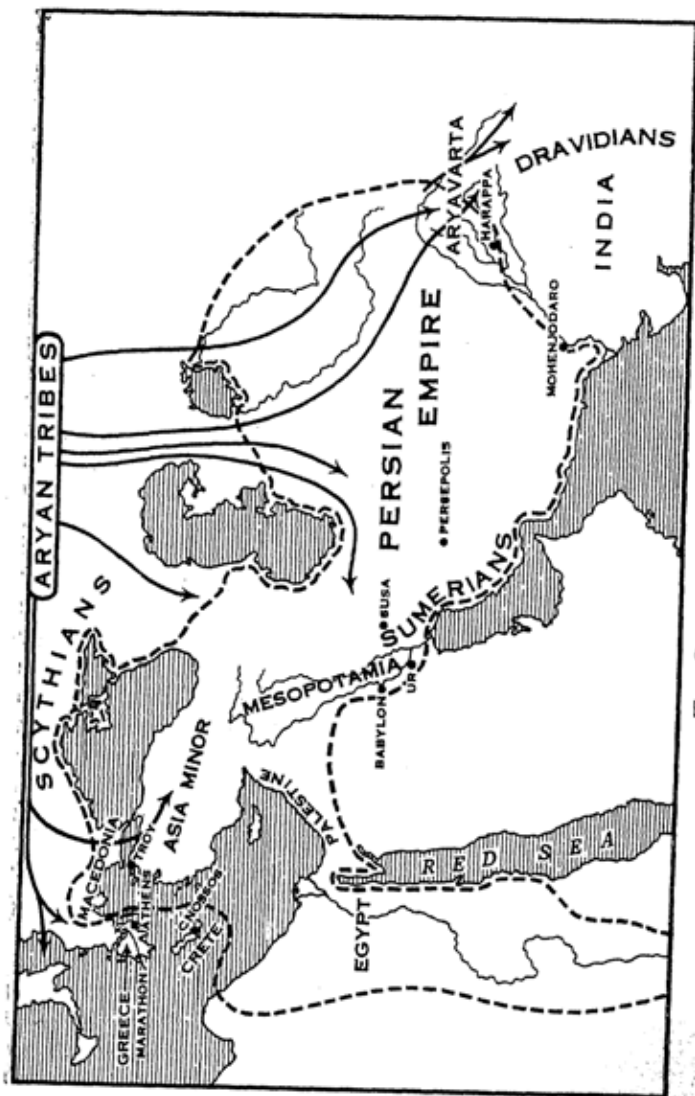
IN MESOPOTAMIA, EGYPT AND PALESTINE

KEY-QUESTION 8: 'Why did the Jews go to Egypt? What happened to them there?'

§8. We have learned something about the struggle between nomads and cultivators in India. We shall now study some of the events that happened in the two great river-plains of the middle East, in Egypt and Mesopotamia, and in the land which lies between them, Palestine. (See map on page 16.)

It was not always the nomads who attacked the cultivators. When the cultivators had built up a great civilization, as they had in Mesopotamia and in Egypt, they began to want to extend their territory and their power. They sent out their armies to make slaves of neighbouring tribes or to seize the lands of rival kings. This is what happened to the Jews, a tribe of nomads from Arabia, who became captives both in Egypt and in Babylonia (Mesopotamia).

Abraham, the ancestor of the Jewish people, was the head of a nomadic tribe which was wandering with its flocks and herds in Arabia, about the year 2000 B.C. His story is told in the early part of the Bible which is a history of the Jewish people and their heroes. The story runs thus. Jehovah, the God of the Jews, told Abraham to lead his people into the more fertile land of Canaan (Palestine), which was to be the 'Promised Land' for the Jews to dwell in. Abraham did as he was ordered, and for a hundred years or so the Jews lived and prospered in Palestine. Then trouble arose. The grandson of Abraham, Israel (also called Jacob), who by that time was the head of the tribe, loved the youngest of his sons, Joseph, better than all the rest. This aroused the jealousy of his brothers, who secretly



THE CRADLES OF CIVILIZATION

handed Joseph over to some merchants who were travelling to Egypt. There he was sold as a slave to one of the officers of the Pharaoh,¹ the king of Egypt. On growing to manhood he soon began to distinguish himself. At length he became the personal adviser of the Pharaoh, and the most powerful minister in Egypt. One of his wise acts was to gather a great store of grain to be used in case of famine. Famine came, and Joseph's fame and power increased. Famine also brought Joseph's brothers to Egypt, for Palestine too was without grain. Joseph's brothers were naturally surprised when they found that the boy whom they had sold into slavery had risen to be the greatest man in Egypt. Joseph, however, was not revengeful: he not only helped his brothers, but he advised them to bring their whole tribe to live in Egypt till the famine came to an end. This was how the Jewish people came to live in Egypt.

So long as Joseph was alive, all went well with the Jews. But after his death, and the death of the Pharaoh whose minister he had been, 'there arose up a new king over Egypt, which knew not Joseph'. The new king did not like to see the prosperity of the Jewish foreigners, and decided to deal harshly with them. So he practically made slaves of them, forcing them to work at such hard tasks as the building of the great pyramids and temples of Egypt, the ruins of which can be seen to this day.

This treatment was hard to bear, but it helped to make the Jews into a united nation. Also, by contact with their clever though cruel taskmasters of the Nile valley, the Jews learned many things that they could never have learned if they had remained shepherds in Palestine. Above all, they learned the art of cultivation; and their leaders, if not the people themselves, came to understand the importance of law, order, and discipline, for the progress of a nation.

¹ Pronounced 'fair-o'.



JEWS IN SLAVERY IN EGYPT

KEY-QUESTION 9: 'According to the Bible story, how did the Jews escape from Egypt, and what happened to them on their way to Palestine?'

§9. But the persecution at length became too severe to be endured. The Bible story tells us that the Pharaoh, in his desire to destroy the foreigners, at last actually went to the length of ordering that every male child born to the Jews should be killed at birth. This was more than even slaves could bear. A great man arose among them to lead them out of Egypt. He himself, it is said, narrowly escaped from being killed according to the Pharaoh's order, when he was born. But his mother, desiring at least to save his life, even if she could not rear him, made a cradle of reeds and, putting the baby into it, sent it floating down the river. As luck would have it, the cradle was seen on the water by the daughter of the Pharaoh himself. She had the baby brought to her and took pity on it, in spite of the fact that it was clearly one of those that her father had ordered to be killed. Thus did Fate use the hand of Pharaoh's own daughter to save the future Jewish leader, to whom she gave the name of 'Moses',¹ which means 'rescued'.

The Bible story then goes on to tell how Moses was told by the God of the Jews, in a vision, that he must force Pharaoh by threats to let his Jewish captives free, so that Moses might lead them back to Palestine. Pharaoh, when thus threatened by the leader of his slaves, was naturally only angry and contemptuous. Then, says the Bible, the God Jehovah showed his power by sending plague after plague upon Egypt to frighten Pharaoh. There are said to have been ten such miracles. First, all the waters of the river Nile were turned into blood for seven days; then there was a plague of frogs; next a plague of lice; then a plague of flies. After this Pharaoh is said to have weakened, and promised to let the Jews go; but he changed his mind. So a disease fell upon all the cattle of the Egyptians; the people

¹ Pronounced 'mōze-ez'.

themselves were attacked by boils; then followed a terrific storm of hail which ruined the crops. But still Pharaoh held out. So a plague of locusts came upon Egypt; and then black darkness over the whole land for three days on end. And, last of all, Pharaoh was warned that if he would not listen, the eldest son of every family (excepting those of the Jews) should die. And thus it happened. Then, when his own heir was found dead in the palace, Pharaoh gave the order to free the Jews and send them out of Egypt. And, like true nomads, when they left they took with them whatever they could beg, borrow or steal from the Egyptians.

So Moses led them towards Palestine. Their way led across the desert, across an arm of the Red Sea, perhaps where now the Suez Canal runs, and round the lofty desert peninsula of Sinai. Hardly had they left Egypt when Pharaoh again changed his mind and decided to bring them back to slavery. Calling out his army he pursued the Jews, and caught them up just when they had reached the shore of the Red Sea. Then, indeed, the Jews thought that they were doomed, and they began, most ungratefully, to curse Moses for the fate that was about to fall upon them. But, says the Bible, Jehovah had willed otherwise in spite of their ingratitude. At the word of Moses the waters themselves stood up like a wall on either side, and a passage of dry land appeared like a road right across the bed of the sea. The Jews hurried across. The Egyptians followed, but when they were in the middle of the sea-bed, the wall of water fell back upon them. Pharaoh and his army were no more, and the Jews were saved.

Then followed the most trying part of the journey for Moses and the Jews. For their way lay across desert after desert, and they suffered terribly. Only the faith and determination of Moses enabled them to keep on. Presently they reached the hilliest part of the peninsula, the mount of Sinai. Here they remained for a time, living in their tents and on their herds and the things they had brought with them from Egypt, while Moses went up high into the mountain, to hear the commands of Jehovah. This,

says the Bible story, is where he received the famous Ten Commandments of the Jewish Law, which appeared upon two great slabs of stone miraculously inscribed by the hand of God himself.

Even now, the wanderings and troubles of the Jews were by no means ended. They were often foolish and ungrateful, and disobedient to Moses; miracle after miracle had to be performed to get them out of the difficulties which their folly brought them into. They are said to have taken about fifty years to perform their journey from Egypt to Palestine. That is a long wandering even for a nomadic people. But in the course of it Moses made them accustomed to discipline, to some extent at least. It is said to have been during this time that he drew up the laws of the Jews which, much later, were written down and now form several of the books that make up the Old Testament of the Bible. Like the Vedic laws, those of the Jews are full of detailed instructions about ceremonials and the proper conduct to be observed on different occasions by different classes of people.

Moses himself never reached the Promised Land. He died, at the age of one hundred and twenty, so the Bible says, on a hill from which he could just see the borders of the land to which he had led his people. The Jews had gone to Egypt as simple nomads. They returned to Palestine, perhaps somewhere about 1500 B.C., with at least a little knowledge of the most necessary arts and discipline of a settled nation.

KEY-QUESTION 10: 'What caused the Jews to go to live in Babylonia? What did they learn there, and how did they get back to Palestine?'

§10. This remarkable race, the Jews, are still important in history. But before we leave them here, mention must be made of the second period of captivity that they suffered. This was at the hands of the civilized plain-dwellers on the other side of Palestine, in the empire of Babylon, the land of the River Euphrates. This captivity was fully a thousand

years later, somewhere about 600 B.C. By this time the Jews had had sufficient experience as a settled nation to enable them to learn much more than they had been able to learn when they were slaves in Egypt. They no longer felt that they were wanderers: they loved their land Palestine and the prophets, priests and kings who had helped them to make it their home. They believed, too, that it was their destiny to perform great work in the world, and they called themselves God's 'Chosen People'. In this mood of patriotism and faith, and influenced no doubt by the clever people they met in highly civilized Babylon, they wrote down their history and codified their laws.¹ Their patriotic and religious songs and prophetic writings, which now make up the main body of their sacred book, the Old Testament of the Bible were also composed at this time. They were in captivity in Babylon for only fifty years, for in 538 B.C. the Babylonian king was himself conquered by an Aryan king Cyrus, who had set up his rule in Persia; and Cyrus released the Jews and sent them back to Palestine. But they went back there having taken several steps forward on the road to civilization as a result of their second experience of slavery under a great nation of the river-plains.

About 600 years later, the Jews were again conquered, this time by the Romans, who treated them with great severity, driving many of them out of Palestine altogether, into different parts of the world. That is why Jews are now found in so many different countries. Again, after another 600 years, Palestine was conquered by the Muslims. It remained under Muslim rule for more than a thousand years, until 1917, when it was taken from the Turks by the British under General Allenby, in the first Great War. It

¹ Unless the laws of a people are properly arranged (codified) and written down so that the people can understand them, it is difficult to maintain order. One of the first rulers who did this was King Hammurabi of Babylon who overthrew the Sumerian kingdom in Mesopotamia about 2100 B.C. He codified the laws and had them inscribed on stone pillars. The Jews probably got the idea of codifying their laws, from the example of the Babylonians.

was then decided to create a national home for Jews in their ancient motherland, and many of them returned to live in Palestine. But during those thousand years of Muslim rule many Arabs had also settled in Palestine, and a great dispute is now going on between the Arabs and the Jews, as to which is to rule Palestine and how it shall be divided. It is a remarkable thing about the Jews that, even after having been conquered so many times and even having been driven away from their country, they have not lost their feeling of unity and their desire to live as an independent nation.

[Note: As there is no record in Egyptian history in which Moses is mentioned, some scholars doubt whether he was a historical character at all. But whether it was a man named Moses, or any other, who led the Jews out of Egypt, it is certain that they did come into contact with Egyptian civilization in roughly the manner described. And their history and laws, as recorded in the Old Testament of the Bible, have had an immense influence on mankind.]

QUESTIONS AND EXERCISES

1. What did the Jews learn during their periods of captivity in Egypt and Babylon?
2. What is remarkable about the Jewish people? What troubles have they had to suffer owing to their remarkable qualities?
3. Try to find out in what countries the largest numbers of Jews live at present, and what kind of work they do.
- *4. Borrow a copy of the Bible and ask your teacher to find in it the book called 'Lamentations'. These are poems of sorrow written by a Jew about the destruction of Jerusalem and the hard times which the Jews suffered in captivity. Read and write down briefly the ideas expressed in chapter 1, verses 1 to 8, and in chapter 5.

CHAPTER IV

CONFUCIUS, THE MORALIST

EARLY CHINESE CIVILIZATION

KEY-QUESTION 11: 'What is meant by "a feudal system"?'

§II. We turn now to look at a great figure belonging to another of the early civilizations of the river-plains, that of China. China is rarely spoken of in your history lessons, so it may be interesting to you to know something about that country.

It is not known from where and how long ago the ancestors of the Chinese first occupied the fertile valleys of the Hwang Ho and the Yangtze Kiang. No doubt like other peoples they began as nomads, probably on the steppes of Central Asia around the basin of the Tarim river, a region formerly better watered than it now is. But there exists no record of their life as nomads; unlike the Aryans, the Chinese have been a race of settled cultivators for untold ages. But their early history is like that of all the settlers in the river-plains: they began not as a united people, but as a number of independent clans or tribes each under its own chief. Then, in course of time, they passed to the next stage of social and political organization, the stage which we call *feudalism*. A 'feudal'¹ system of organization is one in which the land is regarded as being the sole property of the king or overlord of the country. He grants portions of it to be ruled by the great lords, local chiefs, or 'feudatories', in return for their promise to support the overlord with money and soldiers in time of war. These chiefs in their turn (like the *jagirdars* in some Indian States) sublet portions of land to tenants under them, on similar terms. Under such a system, it is clear that the power of the over-

¹ Pronounced 'few-dal'.

lord depends mainly on his being able to keep the support of the chiefs on whom he depends for soldiers. When the throne is occupied by a weak overlord there is every likelihood of one or other of the great chiefs getting others to join him in deposing the overlord and putting himself in his place. This is what has happened often in the history of India, as well as in Europe in the Middle Ages; and it also took place in China in early times. The Chinese historians call this period of their history — from about 800 B.C. to about 400 B.C. — 'The Age of Confusion'. It was during this period that the great sage CONFUCIUS lived. It is interesting to note that India was in a very similar condition at that time. The great sage of India, Gautama Buddha, lived at almost exactly the same time as Confucius, and, like him, was born of a noble family in a small feudal state.



CONFUCIUS

'Confucius'¹ is the Latin form of the Chinese name 'K'ung-fu-tzu'—'K'ung' being the clan name (as Buddha's was 'Sâkhyâ') and 'fu-tzu' meaning 'the Master'; so 'K'ung-fu-tzu' has a very similar meaning to the title 'Sâkhyâ-muni' by which Buddha is often known. Confucius's father was an official in a small state in north China called Lu, and died when the child was only three years old. The family was very poor, so that the boy early learned the lessons of self-reliance, and had to earn his own living. He married at the age of 19, and at the same age became a storekeeper, and afterwards superintendent of parks and herds of the State.

KEY-QUESTION 12: 'Why did Confucius have to leave the State of Lu on two occasions?'

§12. Confucius, in doing his work as a minor official, often had occasion to notice how much trouble was caused by the disturbed condition of his country at that time. The laws were disregarded by those who were rich or powerful enough to do so; no one felt safe; honest trade was impossible. He determined to try to do something to improve things, and when he was only 22 years old he started a sort of college where he taught young men self-discipline and the art of good leadership. At first, the school was probably somewhat on the lines of an Indian *âshram*. It soon became famous, and students came in large numbers to learn from this wise *guru*. High fees were charged to those who were rich enough to afford to pay; but clever poor students were admitted free of charge. At the same time Confucius carried on his work as an official of the State, and soon he became famous for his uprightness, his energy in attacking evil practices and in achieving reforms. A brilliant future seemed certain for him when a rebellion suddenly occurred in the state of Lu, the ruler being deposed and forced to flee for refuge to the neighbouring state of T'si. Confucius did not think it honourable to serve under

¹ Pronounced 'kon-few-si-us'.

men who had rebelled against his master, so he accompanied his chief to T'si. He was offered service in T'si but did not accept it, because he found that the ruler of T'si was a man who did not care for justice and honesty. So he returned to Lu where he lived and worked privately for the next fifteen years. Many people in Lu respected him for the work he had done, and they became his disciples. Then, when he was 52 years old, his great opportunity came. The new chief of Lu, realizing his greatness, appointed him to the important post of Chief Justice. He showed his wisdom and efficiency so clearly in this office that he was soon made Prime Minister, and in a few years Lu had become a model state under his rule. Some of his reforms were ahead of what we have achieved more than two thousand years later. He fixed the prices of goods, so that rich traders could not make profits out of the needs of the poor: he gave employment to workers according to their ability and strength: he studied the question of diet, and arranged that food should be suited to the different kinds of work men did. He stopped oppression by the nobles, and gave equal justice to rich and poor alike. Alas, this provoked powerful secret opposition, and some of the angry nobles went to the neighbouring ruler of T'si and warned him that the popularity of Confucius was likely to prove dangerous to T'si, because the people there would become discontented when they saw how much happier life was in Lu than in their own state. The ruler of T'si listened to them, and gradually managed to persuade his fellow-ruler of Lu to oppose the work of Confucius, and in the end to dismiss him. So, after only four years of service as Prime Minister, Confucius had to leave Lu for which he had done so much in such a short time.

Many of his disciples went with him, and he now travelled all over north-eastern China, trying to find a ruler wise enough to employ him as minister, or at least to rule according to his advice. He tried in vain.

KEY-QUESTION 13: 'What were the main points of Confucius's teaching, and how has it influenced the life of the Chinese?'

§13. The central idea of Confucius's teaching was not unlike the Hindu idea of *dharma*, i.e., the duties that the different units of society owe to each other. And, like some of the Hindu teachers, he laid down in great detail what he thought those various duties should be. He divided duties under five heads: those of ruler and subjects; husbands and wives; fathers and children; elder and younger brothers; and those of friends. Confucius made no claim that he was divinely inspired: like the Buddha, he refused to deal with questions concerning God, the life after death, and the unseen world. 'While you cannot serve men,' he said, 'how can you serve spirits?' For this reason he is often called a 'moralist' rather than a religious teacher. Unlike many religious teachers, he declared that saintly men ought to take part in worldly affairs. 'It is impossible', he said, 'to withdraw from the world, and associate with birds and beasts that have no affinity with us. With whom should I associate but with suffering men? The disorder that prevails is what requires my efforts.'

Confucius never found another ruler who would entrust him with power, and after thirteen years he returned to Lu, at the age of 69. Five years later he died.

He lived two thousand four hundred years ago; yet to this day, perhaps, no other influence is so powerful in China as his. It was not his teachings only, but his life that laid the foundation of his power. His disciples used to stand and watch every little action of his—how he sat, how he ate, how he slept; and they treasured up every word that fell from his lips. As usually happens in such cases, the eagerness of the disciples to observe the teacher's commands in every detail resulted in many people following him in useless points of ceremonial, rather than in the duties of daily life. In spite of this, it is greatly due to the teachings of Confucius that to this day there are no people in the world more patient, polite and self-controlled than the

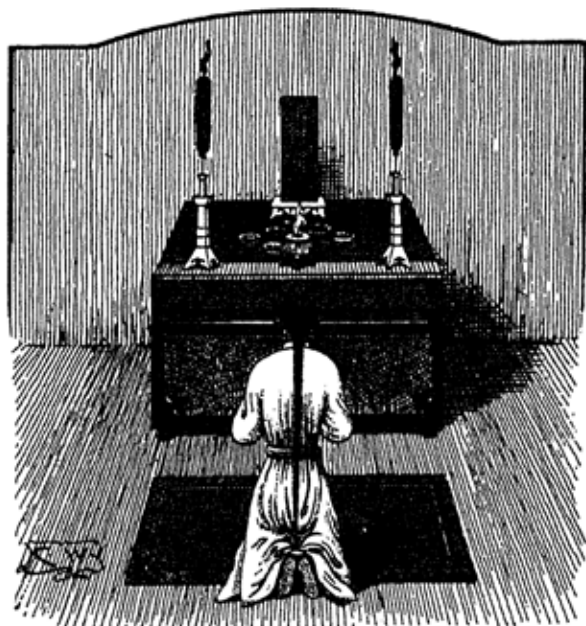
Chinese. China may change her form of government, and her rulers, but not the sense of duty and the good manners of her people.

KEY-QUESTION 14: 'What ideas have influenced the character of the Chinese people and in what ways are they remarkable?'

§14. At the time when Confucius was teaching in north China (and Gautama in India) another great Chinese philosopher was teaching in south China: his name was LAO-TZE. His ideas bear a closer resemblance to those of the Hindu philosophers of the Upanishads, than to the teachings of Buddha or Confucius. It is the teachings of these three great men, Confucius, Lao-tze and Buddha, which have influenced the lives of the Chinese people more than anything else in their history. Buddhism, of course, came to China later, but it has taken deep root there, while it has died out in the country of its birth, as we shall learn in chapter VII.

The Chinese people show the deep influence of these teachers upon their manner of living in several important ways. They are peace-loving, law-abiding, and patient even under the severest hardships. They have endured sufferings such as few peoples have had to bear, through floods, typhoons, wars and disease. These things have made them perhaps the most poverty-stricken people on earth. But in spite of all, they have remained in many ways perhaps the most truly civilized people on earth. They have endured invasion after invasion; even revolutions and civil wars have not destroyed their innate love of peace and of peaceful pursuits. China is one of the few countries of the world in which the profession of the soldier is still not greatly honoured, though fighting is recognized as being an unpleasant necessity at times.

It is the Chinese respect for the family and love of family-life that is the solid foundation of their national life and culture. A Chinese is willing to make any sacrifice for the sake of the family. He observes no caste-restrictions however, to separate him from others. This is why he is



CHINESE REVERENCE TO ANCESTORS

a good citizen and a firm patriot. These feelings and ideas have come to him chiefly through the teachings of Confucius, Lao-tze and Buddha.



CHINESE PORCELAIN VASES

QUESTIONS AND EXERCISES

1. What is 'feudalism'? Why were the feudal times often also 'ages of confusion'? When did such ages occur in Indian history?

2. 'It was not his teachings only, but his life that laid the foundation of his power.' Give examples of other men in various countries, of whom this might be truly said, and show how it is true of Confucius and also of those mentioned by you.

3. What is the difference between a 'moralist' and a 'religious teacher'? Give some examples of each.

*4. In what ways are the Chinese people remarkable? What ideas have helped to build up their special character?

CHAPTER V

PERICLES, THE BEAUTIFIER

SOCRATES, PLATO AND THE EARLY GREEKS

KEY-QUESTION 15: 'In what ways was the Cretan civilization different from the civilizations of Egypt, Mesopotamia and India?'

§15. Look at the map on page 5. You will see that we have now learned something about the early history of all the countries marked in black (settled areas) except those around the northern shores of the Mediterranean Sea. This region is full of islands and the mountains come near to the coast at many points. There are no great river-plains in which large numbers of people could settle down as cultivators. But the islands and the inlets of the coast are very good places for people who live by fishing in the sea, and for traders who make their living by carrying goods in ships from one country to another across the sea. The civilizations of the Mediterranean region, which we are now going to study, are therefore civilizations of seafaring and trading peoples. Now turn to the map on page 16 and find the island of Crete,¹ just south of Greece.

Everyone has read the stories of the Wooden Horse of Troy, and of Theseus and the Minotaur. Troy, and Cnossos, the capital city of King Minos of Crete, were both cities of the seafaring race who peopled the northern shores of the Mediterranean Sea at the time when the civilization of Egypt was at its height, from before the time of Abraham until about 1000 B.C., i.e. at the time of the early settlements of the Aryans in India. These seafaring people, called the Cretans or Minoans, soon grew skilful in navigation. They used their skill, not for conquest, but to carry on a

¹ Pronounced 'kreet'.

vigorous trade with their prosperous Egyptian neighbours across the sea. They themselves grew rich through this; and, being secure from invasion in their island-home of Crete, they found leisure to develop the arts and comforts of a peaceful life.

Among the ruins of Cnossos, buildings have been found which may have been the Labyrinth itself: but it seems to have been a vast palace rather than a prison. Here, as at Mohenjodaro, have been found the remains of sanitary arrangements, bathrooms, systems of water-pipes, etc., proving that these people of ancient times were highly civilized.

But a younger and more active people than the Cretans now began to arrive on the shores of the Mediterranean. The Greek branch of the Aryan race, still half-nomads like the other branch which had already begun to swarm into the plains of India, had pushed its way westward. Reaching the coast of Greece, they took to the seafaring life, and soon came to blows with the older Cretan race, now



GREEK VASE PAINTED WITH FIGURE OF THE GODDESS ATHENE¹

¹ Pronounced 'ath-een-ee'.

weakened by luxury and wealth. If the legends of the Greek heroes, Menelaus and Theseus be true, the cause of the sacking both of Troy and of Cnossos was the same—the carrying off of Aryan women by Cretan chiefs, in the one case to wed, and in the other case to sacrifice or to enslave. And the Greeks avenged them by the destruction of the Cretan cities and their kings.

But the destroyers learned from those they conquered. They wiped out the cities of the Cretans, but not the influence of their civilization. When their time came, the Greeks carried Art to the highest point yet reached in the western world, and from the Greeks (though they perished in their turn) that Art has come down to our own times. Let us see how this came about.

KEY-QUESTION 16: 'What was the new form of government developed in some of the Greek city-states?'

§16. The Greeks ('Hellenes' they called themselves) did not develop a feudal form of political organization, as did the settlers of the great river-valleys. This may have been partly due to the fact that Greece is a country cut up by mountains and arms of the sea into a large number of valleys which make intercommunication difficult. So, instead of the city-states combining into kingdoms and empires under a single overlord, each city-state remained independent. The largest of these city-states, Athens, had not more than a few hundred-thousand inhabitants.

It was in some of these small city-states that a new form of government gradually developed—the system which we call 'democracy' (though it was not quite the same as the democracies of the present time). It will be helpful as well as interesting if we try to understand what 'democracy' meant in ancient Greece. *Demos* is the Greek word for 'people', and 'democracy' therefore means 'government by the people', or by the whole body of citizens. But 'citizens' in a Greek city did not mean *all* the people of the city. At least half the population consisted of slaves (descendants of the former inhabitants, or conquered people) who were

not counted as 'citizens'; and even Greeks born in the city were not counted if their fathers had come from outside. Those who had the right of voting were therefore only a small proportion of the inhabitants. So it was possible for all these to assemble together when any important decision had to be voted upon. There was no need to elect *representatives*, as is done nowadays in modern democratic states in which the voting citizens number millions who obviously cannot assemble for debates or be consulted about every detail of government. It is possible that a very similar form of government was developed in India also, about the same time, in some of the small states in the north.

KEY-QUESTION 17: 'What was the danger which made the Greek states combine for self-defence?'

§17. In the fifth century B.C. (just at the time when Confucius was living in China, and Buddha in India), the Greek city-states were exposed to a danger which made them combine to defend themselves. This led to the 'Golden Age of Greece' which we shall now study. The danger was an invasion by another Aryan people, the Persians.

In chapter IV we read how, about 600 B.C., the Jews were conquered and taken away into captivity by the Babylonians, who had established a powerful empire in the valley of the river Euphrates. About the same time, the Aryan tribes (related to those who invaded India) were beginning to settle on the uplands of Persia, and by the year 500 B.C. they had conquered Babylon itself; and soon after that they conquered Egypt too. The Persian emperor, Darius the First, ruled the largest empire hitherto known in the west. It included all Asia Minor, Egypt, Syria, the whole basin of the Euphrates-Tigris, the whole of Persia, and probably even as far as the River Indus. (Its boundaries are marked by a dotted line in the map on page 16.) Not content with this, Darius now planned to invade Europe. This he did, crossing the Bosphorus with an immense army, and then the Danube. But here the nomadic Scythians (see

map) were too much for him, and with difficulty he retreated to Asia Minor. He determined to try again, this time going southwards, to Greece. His army was supported by a great fleet, and landed at Marathon near Athens. It was this danger that forced the Greek cities to unite. Had they not done so, the course of history might have been very different; we might have seen a Parsee empire in Europe. This is why the *Battle of Marathon* is one of the decisive battles of the world, for there the Persians were defeated by the Greeks. Darius died soon after.

The danger was not over, however, for Darius's son, Xerxes, repeated the attempt. But he was checked in two great battles, first on the sea, near Salamis, and then at Plataea (479 B.C.). He made no further attempt at the conquest. Greece and Europe were saved from Persian rule.

The history of Greece, particularly of the city of Athens, for the next fifty years after the Battle of Plataea, is one of the most remarkable stories in the world. Under the great leader PERICLES¹ the people of this one small city-state of Athens achieved in a brief half century such marvels of art and literature that the whole world is still under their influence, though Athens itself perished in civil war almost as soon as Pericles was dead.

KEY-QUESTION 18: 'What did Pericles do for Athens, and how did he lose his power?'

§18. Pericles was born in 490 B.C. He was of noble birth, and trained himself for leadership by taking an active part in all the affairs of the city. When he was about 35 years of age Pericles became the chief officer of the state, and continuously for thirty years he ruled Athens, not as a tyrant, but with patient wisdom persuading the people to let him do what was good for them.

Pericles was successful in gathering a marvellous group of men around him, the most famous of whom was Phidias,²

¹ Pronounced 'pare-ik-leez'.

² Pronounced 'fy-dee-ass'.

the sculptor and architect. Athens had been actually burned down during the Persian invasion, and it was to Phidias that Pericles entrusted the work of rebuilding and decorating it. The Parthenon, the great temple of the patron-goddess of the city, Athené (the Greek Saraswati), with its colossal statue of the goddess, and countless other beautiful buildings and statues (most of which have since been lost or destroyed) have made the name of Phidias immortal. But



PERICLES

Pericles did not merely rebuild Athens in marble; he rebuilt it intellectually. The period of his rule was the Golden Age of Greek poetry, drama, oratory and philosophy, as well as of sculpture and architecture.

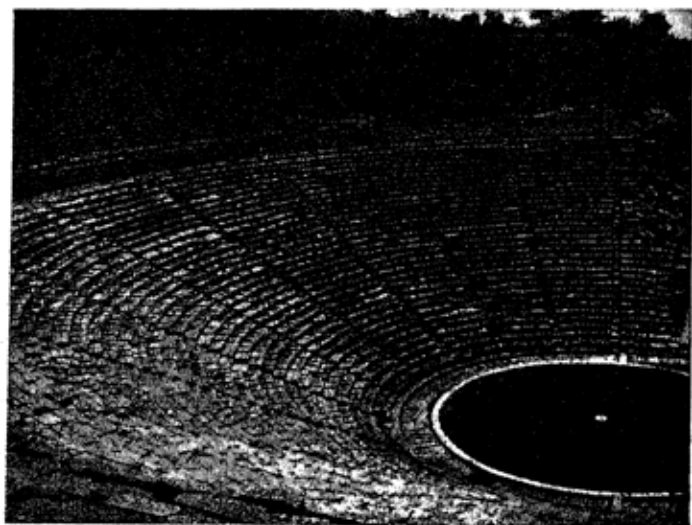
The brilliant men associated with Pericles were far ahead of the average Athenian citizen in intellect, and presently the people grew weary of them. Phidias was accused—as was Socrates a little later—of being against religion; he died in prison. The closest friends of Pericles were attacked. Presently war broke out between Athens and the

neighbouring city-state of Sparta. With the Persian danger out of the way, the Greeks were free to quarrel among themselves. Pericles, disheartened, failed to win a swift victory for Athens. Rivals turned him out of the leadership; he was even fined. The end was near. Plague broke out in Athens; Pericles's sons and sister were carried off by it. In 429 B.C. he himself fell ill and died.

The tremendous stimulus to art and learning which Pericles and his associates gave to the life of Athens did not end immediately. Three great men lived, to carry on the work even amid the civil war that followed. Of these, one, Socrates, was in his prime when Pericles died. The



ATHENS AND THE PARTHENON



A GREEK OPEN-AIR THEATRE

second, Plato, was the pupil of Socrates, and the third, Aristotle, was Plato's pupil, and the tutor of Alexander the Great.

KEY-QUESTION 19: 'What was the great work done by Socrates, Plato and Aristotle?'

*§19. SOCRATES¹ was the great questioner, not only in the sense that his chief method of arguing against opponents was to ask them questions and lead them to contradict themselves, but also in the deeper sense that he insisted on taking nothing for granted unless it would stand the test of reason. Naturally he came up against the conventional and orthodox people of his time, and in the end he was condemned to death, on the ground that he had corrupted the youth of Athens by making them disbelieve in the recognized religion and customs. He was killed by being made to drink poison.

PLATO² was the greatest pupil of Socrates. He was born two years after the death of Pericles, and lived, consequently, in a time of civil war and confusion. His philosophy deals not only with ultimate problems such as the nature of the universe, but with the problems of human society that Plato saw around him. One of his most famous books is an account of an imaginary State in which human affairs are conducted in what seemed to Plato to be the best possible way. For the first time,



SOCRATES

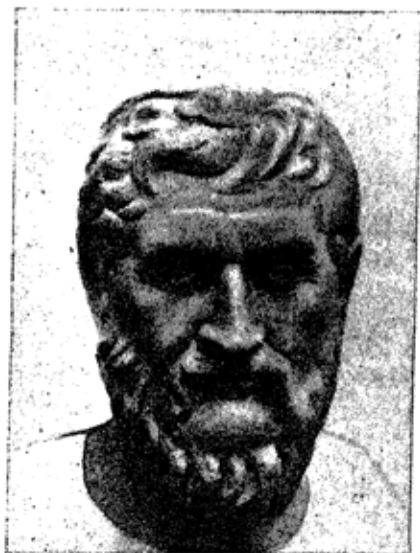
¹ Pronounced 'sok-ra-teez'.

² Pronounced 'play-toe'.

in the west at any rate, men began to think of *planning* society on new lines, instead of accepting things as if they were fated by the will of the gods to remain as they were. Plato founded a school, called the 'Academy'. It is from this that we get the words 'academy' and 'academic'.

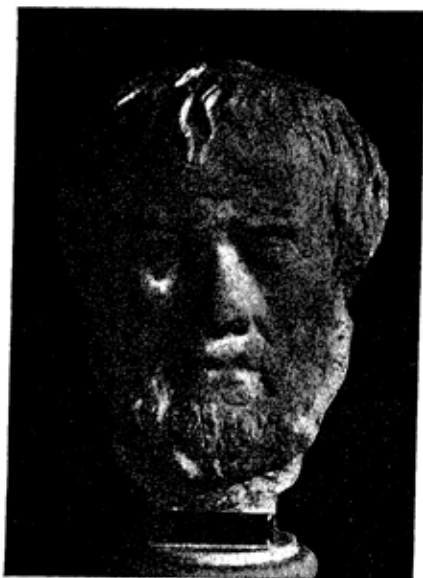
ARISTOTLE¹ was a pupil of Plato in the Academy. He was not an Athenian but

PLATO



came from Macedonia, in the north of Greece. Though he learned from Plato, he came to differ from his master, and after Plato's death he set up at Athens his school called the 'Lyceum'. Aristotle was the father of modern science, for he was the first to undertake the systematic classification and study of objects with a view simply to find out more about their nature. He was able to do this

ARISTOTLE



¹ Pronounced 'arriss-totl'.

work the more effectively because he had hundreds of men to assist him in collecting and classifying specimens for the study of natural history, as well as of political science. He could afford this expense because he was helped by the young king whose tutor he had been—Alexander, King of Macedon. And it was Alexander who helped to spread Greek influence half across the then known world, as we shall now see.

QUESTIONS AND EXERCISES

1. Show how the physical differences between Egypt and the north-eastern shores of the Mediterranean Sea (i.e. the differences in shape and surface of the land) had an effect on the life of the people of those two regions.

2. Tell briefly (after reading in your library if necessary) the stories of Theseus, and of the fall of Troy.

3. In what ways is the 'democratic government' of our time different from that of the ancient Greeks?

4. 'We might have seen a Parsee Empire in Europe.' How was this prevented?

*5. Look at the picture of the Greek goddess Athené on page 33. In what ways does it differ from Hindu images of gods and goddesses (e.g., Saraswati, Ganesh, or Kali)? In what ways does the Parthenon (on page 38) differ from a Hindu temple, and from a Muslim mosque?

*6. Try to find out and write down some of the reasons why a small state like Athens suddenly produced such remarkable men within a few years, and why their work has had such a lasting effect.

ALEXANDER, THE COSMOPOLITAN¹

HIS LEGACY TO EAST AND WEST

KEY-QUESTION 20: 'How did Philip of Macedon prepare the way for his son, Alexander?'

§20. Disunity among the Greeks brought about the downfall of Athens after a brief period of fifty years of splendour. But a strong man now arose who compelled them by force to do what they would not do willingly, with the remarkable result that Greek influence spread throughout almost the entire known world, including India.

In the northern part of the Balkan peninsula was a small kingdom called Macedonia (see map on p. 46). Its people belonged to the same Aryan stock as the Greeks, but were less civilized. One of its princes spent three years of his youth in the Greek city of Thebes, one of the chief rivals to Athens. When he came to the throne of Macedon, in 359 B.C., he soon showed the effect of his education under the wise men of Greece. This prince was Philip of Macedon, father of ALEXANDER THE GREAT.

Philip got three important ideas from his Theban education; first, that the whole world could be conquered by a determined and united people; second, that an army must be mobile (i.e., able to be moved about swiftly) as well as brave and able to endure; and third, that it was worth while to be well educated, and therefore worth while to see that his son was educated to follow in his footsteps. The first of these ideas gave him his ambition to force unity upon Greece and to conquer the Persian empire. The second caused him to train his army on new lines which took all his

¹ Belonging to the whole world.

opponents by surprise. The third was what brought Aristotle to be the tutor of the prince, Alexander.

Philip succeeded in fulfilling only the first of his ambitions of conquest. He overcame all resistance among the Greek city-states, and forced them to recognize him as their captain-general for the great campaign that he planned against the Persian Empire which still stretched from the Mediterranean Sea to the Indian Ocean. Just when he was about to start, he was murdered. But the son was eager and ready to take the father's place and carry out the plan, though he was only twenty years of age. And Alexander inherited not only his father's ambition but also the instrument by which to achieve it, the new army.

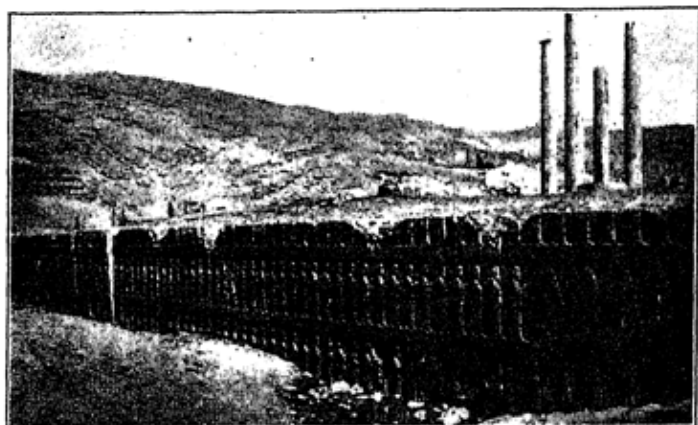
KEY-QUESTION 21: 'How much of the world did Alexander conquer, and why did he stop at last?'

§21. First, there was trouble with the Greeks, still unwilling to recognize a leader. Alexander dealt so severely with them (going to the extent of completely destroying Thebes, to punish its people for revolting) that they were utterly subdued. He then crossed with his army into Asia Minor. The Persians were strong on the sea, so first he had to conquer all their ports on the Mediterranean. This he did, and then crossed the mountains into Syria. There he was faced by the main army of Persia, led by the Persian king, Darius the Third, in person. Here his father's military ideas proved their solid worth again, for the Persians were utterly defeated (at the battle of Issus in Syria,¹ 333 B.C.), though their king escaped. Alexander then completed the conquest of Syria and Palestine and marched on into Egypt. The Egyptians, who had hated Persian rule, did not oppose him. It was at this time that the city of Alexandria¹ was founded, and named after Alexander.

Alexander now proceeded to deal the death-blow at the Persian Empire, by striking at its heart. He marched his army across the desert to the basin of the Euphrates-Tigris.

¹ See map on p. 46.

At Arbela near the Tigris,¹ he met the re-assembled Persian host, and there he won another great victory, though Darius again escaped with his life. Alexander marched on to Babylon,¹ and then to Susa,¹ the Persian capital, which he occupied without difficulty. What would he do next?



THE RUINS OF PERSEPOLIS

First he was determined, anyhow, to subdue every portion of the vast Persian empire, even if he had to march his army over the whole of it. To Persepolis¹ he went, where Darius had built a wonderful palace, of which the ruins still exist. He burnt it to the ground. Darius himself was still uncaptured, but he met a miserable fate soon after, for he was murdered by the officers of his own fleeing army, and Alexander arrived only to find him dead. Where next?

There were some outlying provinces of the Persian dominions, in what is now Turkestan, near the Caspian Sea, and even in far Afghanistan. These too Alexander conquered, one by one. When he reached Kabul, he found himself on the verge of India. He marched on.

He came down the Khyber Pass; he crossed the Indus.

¹Find all these places on the maps on pp. 16 and 46.

Here he was resisted by the Indian king, Porus, and for the first time his soldiers had to face elephants in battle. Yet they won. Porus submitted and was granted honourable terms. But Alexander did not go to Delhi or enter the valley of the Ganges. Why not, when he had come so far?



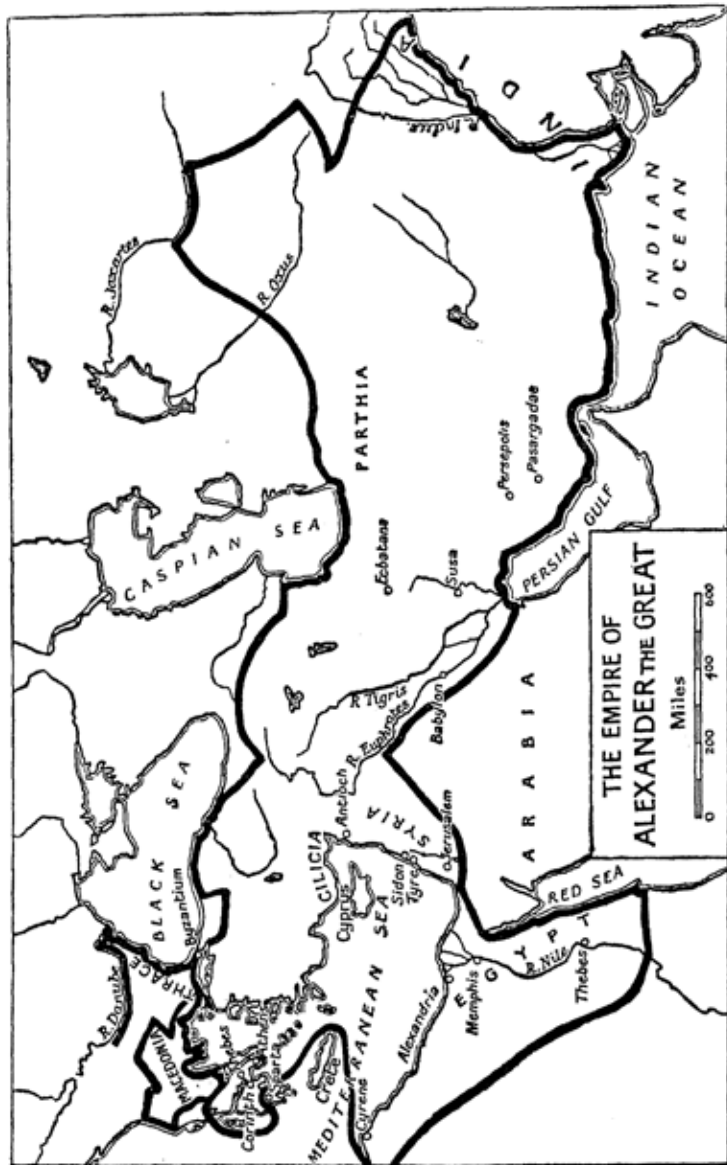
ALEXANDER THE GREAT

If Alexander had entered the Gangetic plain, India might have seen a Greek empire, as Europe might have seen a Persian one if the Greeks had been defeated at Marathon. But Alexander was defeated, not by force of arms, but by the weariness and homesickness of his soldiers. They refused to go further. Alexander had to build a fleet, sail down the Indus, and return to the west. His return was difficult, for he lost half his men in the terrible journey

across the deserts of Baluchistan and southern Persia. It might have been better for them if they had let him lead them on into India.

Alexander returned to Susa in 324 B.C. He had spent six years wandering in the east. Ten years had passed since he left Europe. He was still only thirty-two years old. What would he do next?

He had left under the rule of provincial governors each part of the Persian empire as he had conquered it. When he returned, he found that several of these had attempted to set themselves up as independent kings. His next task



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was to organize what he had conquered. He had scarcely begun the work when he died of fever.

KEY-QUESTION 22: 'What happened to Alexander's empire after his death?'

§22. In one thing, if not in several, Alexander was not so wise as his father. He made no provision for the son who should be the heir to his vast dominions. This was natural, perhaps, as he himself was still so young and expected to rule many years more. But it was fatal. No sooner was he dead than the generals whom he had set up as provincial governors declared themselves independent. The empire fell to pieces; all Alexander's sons and near relatives were murdered or destroyed. He had no successor.

Historians differ much as to whether Alexander was really a great man or only a man of great personal ambition and vanity. One thing seems clear: he was not merely a conqueror by force of arms. He had the idea, which perhaps no king had ever had before him, of *uniting east and west not merely by conquest but by intermarriage and through a common culture*. His own marriages to eastern princesses may have been, like those of the Emperor Akbar to non-Muslim ladies, dictated by considerations of policy. Even if they were, it was surely a wise policy. And Alexander's example, unlike Akbar's, was followed by about ten thousand of his officers and men. These intermarriages alone must have exerted considerable influence on the relationship between the conquerors and the conquered.

But the influence of this policy was felt to its fullest extent long after the death of Alexander and the break-up of his empire. It was exerted through the numerous kingdoms under Greek rule, the remnants of the provinces created by Alexander on the foundations of the Persian Empire that he destroyed. Most important of these, to India, was the kingdom of SELEUCUS, one of Alexander's generals, who at his master's death claimed the rule of almost the whole of Asia Minor, Mesopotamia, Persia, and India west of the Indus. Seleucus actually invaded India, but was

repulsed by Chandragupta, grandfather of Ashoka the Great. His kingdom lasted several centuries, and there were offshoots of it, under Greek rulers, even in the north-west of India. It was these rulers that Ashoka presently converted to Buddhism, and due to their existence we get the influence of Greek art upon India, and the Indian sculptures known as 'Græco-Buddhist'.



THE BUDDHA (GRÆCO-BUDDHIST)

Look at this picture of a statue of Buddha made by Græco-Buddhists of Taxila, and see how different it is from the purely Indian statue shown in the next chapter on page 53, and how similar the carving of the features is to that of the Greek statues shown in chapter v.

KEY-QUESTION 23: 'What important work was done in Alexander's city, Alexandria?'

§23. **PTOLEMY**,¹ another general of Alexander, became the ruler of Egypt, and here also important results followed. Ptolemy was more enthusiastic even than Alexander himself

about the new knowledge which the Greeks had learned from Plato, Aristotle and others. So he established at Alexandria the first and most famous of all universities, which he called the 'Museum', because it was dedicated to the service of the Muses, the Greek goddesses of art, literature and learning. (From this we get our word 'museum', though the meaning has changed somewhat, for modern

¹ Pronounced 'töl-em-ee'.

museums are collections of interesting objects rather than places for study and teaching.) Along with the Museum, Ptolemy founded a great Library—a very remarkable thing in those days when books were written by hand on leaves of papyrus (a plant which grows in the swamps of the Nile), for neither paper nor printing had yet been introduced into the west. Ptolemy made a rule that if any stranger brought an unknown book into Egypt, he had to have it copied and place one copy in the library of Alexandria. Alexandria thus became the very fountain-head of Greek culture and learning, and remained so for centuries, long after Ptolemy's kingdom was forgotten. In fact, the influence of the great scholars who carried on work there is still felt by every schoolboy, for it was here that Euclid, the father of geometry, began his work. And among other famous men of Ptolemy's university we may note Eratosthenes, the geographer who first calculated the circumference of the globe; Heron, the inventor of the steam-engine; Archimedes, famous in mechanics; and Herophilus, the surgeon who made many remarkable discoveries about the structure of the human body. Europe afterwards for a time lost all this knowledge in the Dark Ages of invasion by the barbarians, and it had to be re-discovered. It is remarkable how many things which we are accustomed to think of as purely modern discoveries were known both to the ancient Greek and the ancient Hindu and Chinese scientists. The difference lies in the fact that nowadays people have learned to make *use* of the discoveries in daily life, instead of regarding them merely as curiosities.

Another important difference between the Alexandrian university and our modern ones is that learning was then appreciated only by the few. Modern schools and universities are maintained by the public or by the State. But the Museum and its library depended entirely upon the king's pleasure and on the money granted by him for payment of its professors and the copying of its books. Later kings were not so fond of learning as Ptolemy was, so the Museum suffered for want of support.

QUESTIONS AND EXERCISES

1. Mention some of the reasons for Alexander's success in his campaign of conquest, and some reasons for the quick break-up of his empire after his death.

2. In what ways did Alexander's conquests help to bring about a spread of knowledge and culture in various parts of the world?

*3. Find out, by asking your teachers or by reference to an encyclopedia, some more details about the discoveries of Euclid, Heron, Archimedes, Herophilus and Eratosthenes, and write a brief note on the work of each of them.

ASHOKA, THE PHILANTHROPIST¹ AND THE RELIGION HE SPREAD

KEY-QUESTION 24: 'Why is the sixth century B.C. called "the watershed of history"?'

§24. We have just seen how Greek ideas spread eastwards to India, through the political ambition of one king. We shall now see how Indian ideas spread both west and east, through the religious enthusiasm of another.

The sixth century B.C. has been called 'the watershed of history', because from 500 B.C. onwards all the main currents set in the modern direction. This date marks the point from which the Aryan peoples definitely began to take the leadership of the human race. The Persian Aryans under King Cyrus conquered the former rulers of Babylonia and Assyria and set up their empire in the Middle East. The Greek Aryans supplanted the Cretan race throughout the northern and eastern Mediterranean lands. Further west, Rome was founded, and the Romans began to gain power in Italy at the expense of the Etruscans and other former possessors of that land. Moreover the sixth century B.C. was the era of great teachers: Confucius and Lao-tze in China; Buddha and Mahavira in India; Pythagoras, Socrates and Plato among the Greeks. It was a time too, when small independent states began to be merged into great empires. One of those empires, that of the Greek peoples under Alexander, we have studied: to the second, that of the Indian Ashoka, we shall now turn: later we shall speak of the third, that of Rome. The idea of universal dominion was now abroad. Men had begun to think in terms of the world,

¹One who does good to his fellow-men.

as it was then known, no longer of their petty kingdoms or city-states. Prophets and religious propagandists, too, began to think of gathering all mankind under the sway of their own faith.

KEY-QUESTION 25: 'What problem did Gautama set out to solve, and what solution did he find?'

§25. GAUTAMA THE BUDDHA, was born about the middle of the sixth century B.C., eldest son of the ruler of a small state at the foot of the Himalayas. As a result of observing the unhappiness of human life, he gave up the comforts of his princely home, and took to wandering and meditation, with the object of finding out the way of release from sorrow. After experimenting for several years along the lines of asceticism and *yoga* taught by various Hindu sages, he at length (while seated beneath a pipal tree near Gaya) had an experience which convinced him that he had solved the problem. Henceforward he was shown by his followers as the *Buddha*, or 'Enlightened One'.

His teaching, stated in the briefest possible form, was as follows: all the miseries of mankind, he said, were due to selfish desire, mainly of three kinds. First, the desire to gratify the senses of the body; second, the desire for personal immortality; and third, the desire for personal prosperity and fame. If a man could completely overcome these, and conquer self, he could live happily even in this world, for he would have attained a higher wisdom, a calmness of soul, which Buddha called *nirvāna*. The way to achieve this, as he claimed to have achieved it himself, was by living a good life in eight ways; or, as he termed it, by treading the Noble Eightfold Path. These steps were as follows: first, Right Views, or search for Truth at all costs, disregarding conventions and orthodox beliefs and superstitions; second, Right Aspirations, to replace selfish desire by noble aims such as helping others, upholding justice, and so on; third, fourth and fifth, Right Speech, Right Conduct, and Right Livelihood, which cover all relations with other people; sixth, Right Effort, which means the constant

endeavour to be consistent in applying principles, even in the face of difficulties; seventh, Right Mindfulness, or watchfulness against temptation to yield to personal feeling and desire for personal aggrandizement; lastly, Right Rapture,



THE BUDDHA

the true happiness of the man who takes pleasure in every thing that is good and harmless to all.

Like that of Confucius and of Socrates, this teaching is morality rather than religion, for there is no mention of worship of a god. Like Confucius and Socrates, too, Buddha refused to speak with authority about matters of the unseen world, the future life, and God. He was concerned with man's life, here and now. The rest, he said, was speculation, likely to do more harm than good, because tending to divert man's attention from the chief object, life as it should be *lived*. As is always the case with the greatest teachers, the followers were unable to maintain such a lofty standard.

KEY-QUESTION 26: 'What was the great work accomplished by Ashoka?'

§26. Buddha lived to the age of eighty years, but in his lifetime his teachings did not spread very widely. Naturally, orthodox Hindus opposed the spread of such ideas. It was not until three centuries later that a great man ascended the throne of Chandragupta (the Indian prince who had fought against Seleucus the Greek), and really put Buddha's teaching into practice on a kingly scale. That man was **ASHOKA**, one of the greatest monarchs the world has ever seen.

The kingdom that Ashoka inherited when he ascended the throne in 273 B.C., was considerable. It included the whole of the Gangetic plain, the coast of Gujerat, and the plateau of Malwa between, and most of the Punjab and Afghanistan which Chandragupta had reconquered from the Greeks. Ashoka's first endeavour was to enlarge this territory, and with that object he invaded Kalinga, which we now call Orissa. He conquered it; but the sufferings which he saw, inflicted on the inhabitants as a result of the war, sickened him even in the time of victory. He then did a thing which no other conquering king had ever done before, or has done since; he renounced war for the rest of his life. He announced his intention of becoming a follower of Buddha. Through peace he gained far greater victories

than ever he could have gained by force of arms. His name is still blessed in distant lands which he never ruled and never saw.

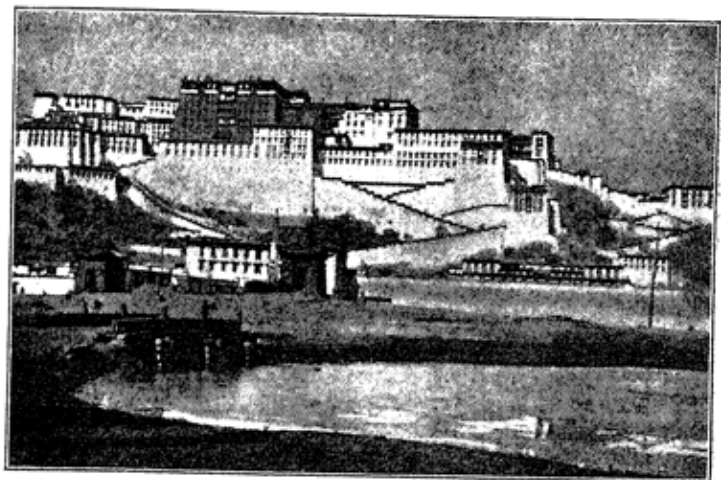


ONE OF ASHOKA'S PILLARS

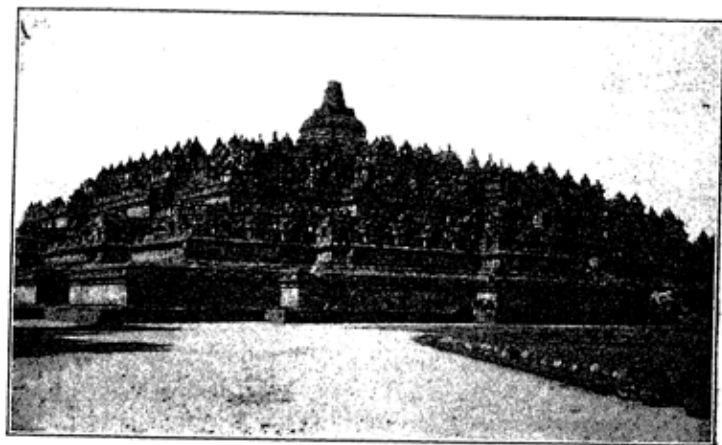
For twenty-eight years he ruled over the greater part of India. He inherited a land of warring states, confusion and superstition. He left it an organized empire, peaceful and prosperous. He made roads, dug wells along them for the public, and shaded them with trees. He gave land for public gardens, and planted them with medicinal herbs for his people's use. He built hospitals for men and even for animals, not only in his own realm but also in the territories of neighbouring kings. He created a ministry for the care of the aborigines and subject-races of his empire. He provided for the education of women. To the Buddhist teachers he made vast gifts, and encouraged them to collect together the Buddhist scriptures and try to discover once more the pure teaching of the Master, which had already become to some extent overlaid with superstitions. He sent out missionaries to Kashmir, to Ceylon, to Persia, and to Alexandria itself.

Yet, fifty years after his death, his empire was in fragments. Like Alexander the Great, he left no able successor. Like Alexander's, the provincial rulers he set up asserted their independence as soon as their master was dead. Hindu rulers deposed Buddhism from its position as the state religion, and before long little was left to be seen of Ashoka's work, except the rocks and pillars upon which he had inscribed his philanthropic creed and his advice to his subjects to follow it. Many of these remain even to this day, as far apart as the north of the Punjab and the borders of Madras.

But if Buddhism died in India, the land of its birth, it spread outside, as a result partly of the work of Ashoka's missionaries, partly of later ones. Ashoka's own son, Mahinda, established Buddhism in Ceylon, where it still lives. Across the mighty Himalayas it went to Tibet, and from Tibet to China and ultimately to Japan; to Burma and Java too. Even on the borders of Europe, Buddhists are found to this day, among the Tartar tribes of the Volga region. Of all religions it still claims the greatest number of adherents, however different may be their Buddhism



THE GREAT BUDDHIST MONASTERY, LHASSA, TIBET



BARABUDUR, JAVA

from the teachings of the founder of their faith. There are more Buddhists in the world than there are inhabitants in the whole of the Buddha's homeland, India, where his followers number only a handful. But, as the life of Ashoka himself proves, it is not numbers that count in spreading ideas; it is determination, enthusiasm, devotion, understanding, and love of mankind.

QUESTIONS AND EXERCISES

1. What is meant by a 'watershed'? If the sixth century B.C. is the 'watershed of history', describe some of the main differences between the civilizations which flowed on each side of the watershed, i.e. those which existed before 600 B.C. and those which came into existence after that date.
2. Why did the orthodox Hindus oppose Buddha's teaching? What happened to Buddhism, after Buddha's death?
3. In what ways did Ashoka succeed in the work he tried to do, and in what ways did he fail?
- *4. What are the three kinds of selfish desire which Buddha aimed at destroying? By what means did he say that they should be destroyed? What would be the result of their destruction?

CHAPTER VIII

CÆSAR, THE DICTATOR THE GROWTH OF ROMAN POWER

KEY-QUESTION 27: 'How did the government of Rome differ from that of the Greek states?'

§27. We have mentioned in chapter VII that one of the streams of modern life which began its flow from the watershed of the sixth century B.C. was the civilization of Rome. Throughout the centuries of which we have been telling in the last three chapters, the little city-state of the Romans had been growing and extending its power.

The Latins were an Aryan people akin to the Greeks, and they had established themselves in the central part of Italy just as the Greeks had done in the Balkan peninsula and the islands of the Mediterranean. In doing so, they had come into opposition with the earlier inhabitants, chiefly the Etruscans, who probably belonged to the same race as the Cretans whom the Greeks conquered. The river Tiber lay between the land occupied by the Latins and that of the Etruscans, and near the ford where this river could easily be crossed, there were seven low hills commanding the crossing. Latin tribes settled on these hills, and presently combined to form one city, the City of the Seven Hills, the 'Eternal City', Rome.

Soon after its foundation, Rome seems to have fallen into the hands of the Etruscans whose kings were tyrannical. The Romans rebelled against them, and, in the famous sixth century, drove them out and established a republic somewhat on Greek democratic lines. The chief difference between the Roman 'republic' and the Greek 'democracy' was that in Rome most of the ruling power was entrusted to two officials known as 'consuls', who nominated a body

known as the 'senate' to assist them, as a sort of advisory council. The 'consuls' themselves were elected every year by the citizens. But, as in the Greek city-states, the 'citizens' did not include the whole body of inhabitants, but only those of noble birth, called 'patricians', and those born of free citizens possessing a certain amount of property, called 'plebeians'. At first, though the plebeians had the right to vote, they themselves were not allowed to be consuls or senators or to hold any public office, or to intermarry with patricians. So the government was actually in the hands of the aristocrats. Its only really democratic feature was that, through their power of voting for the consuls, the plebeians could often exert considerable influence owing to their numbers, and could sometimes secure the election of consuls willing to remedy their grievances. They were not content with this small amount of power for long, and numerous efforts were made by them to increase it and by the patricians to check its increase. This struggle formed the chief internal trouble of the Romans for several centuries, and we shall see presently how it ended. In the meantime Rome grew in size and power, and this brought her into conflict with another people, of non-Aryan origin. These were the people of Carthage: Phœnicians¹ as we call them, or Punici as they were known in the Latin tongue.

KEY-QUESTION 28: 'What was the cause and what was the result of the struggle between Rome and Carthage?'

§28. The Phœnicians were akin to the Jews, and like the Jews they were a people of great commercial genius. They founded the cities of Tyre and Sidon on the coast of Palestine, and took to the sea as traders. They prospered greatly, and soon they had ships sailing to every part of the Mediterranean, and even beyond (to Britain, it is said, where they came to Cornwall to buy tin and sell cloth). Ships need harbours, and harbours need a hinterland to supply

¹ Pronounced 'feen-ish-uns'.

the workers with food. It was not long, therefore, before Phœnician colonies were founded all along the shores of the Mediterranean, in North Africa, Sicily, Sardinia, even in Spain. But the greatest of these Phœnician colonies was Carthage, on the coast of Africa opposite Sicily. Carthage controlled the colonies in Sicily, and Sicily was not far from Rome. It was over the possession of Sicily that the first Punic (Phœnician) war broke out between Rome and Carthage, in 264 B.C. (just when Ashoka had renounced war).

The Romans were not a seafaring race, and at first they fared badly, for Carthage controlled the sea. But their invention was equal to the emergency that now faced them. Instead of merely copying the Punic warships, they built ships which were fitted with a sort of drawbridge. This was a hinged platform which could be lowered onto the deck of the enemy's ship when it came near, and made fast by hooks and spikes driven into the wood of the enemy's ship. The drawbridge having been lowered, the Roman soldiers, who were tremendous fighters on land, rushed across it into the enemy's ship, and captured it. This invention decided the result of the war, and changed the course of history. Europe, Asia Minor and North Africa were destined to be ruled by the militaristic Aryans of Rome, not by the commercial seafaring Phœnicians.

But the war was not yet ended. It broke out a second and yet a third time. The second Punic war is noted for the great deeds of the clever Carthaginian general, Hannibal, who marched on Italy from the Punic colonies in Spain. He performed the extraordinary feat of crossing the Alps with an army that included elephants, and almost brought disaster to Rome. The end came with the third Punic war in 146 B.C. Carthage was besieged by the Romans under Scipio the Younger, and after the people had been half starved by being blockaded and cut off from all supplies, the city was stormed. For six days the citizens held out, and when at last the citadel surrendered, there remained only 50,000 Carthaginians alive in a city which, at the height of its prosperity had held 500,000 inhabitants.



A ROMAN FOOT-SOLDIER

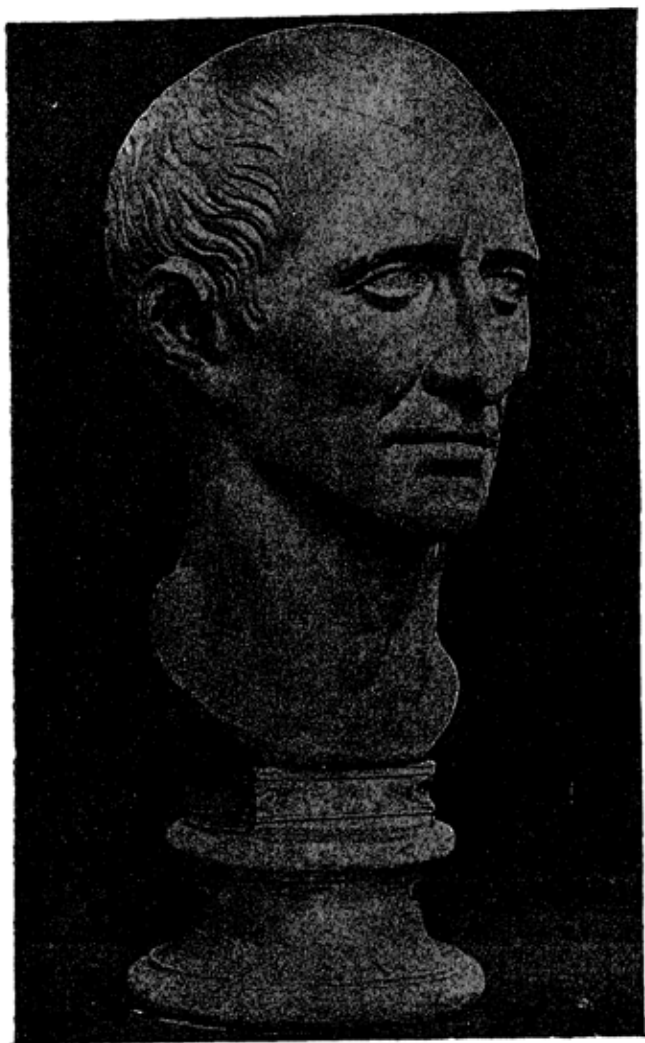
The survivors were sold into slavery; the whole city was burned to the ground, and the ruins were ploughed, to signify its utter destruction. All the colonies of Carthage were annexed to Rome. It seemed a smashing victory, yet it sealed the fate of the *victors*. How was this?

More than a century of warfare with Carthage had drawn the peasant farmers of Italy from their fields; when they returned as victors with their spoils, they did not care to take to agriculture again, and preferred to sell their land to the wealthy patricians. The new owners cultivated the land by means of slave-labour, which was plentiful and cheap as a result of the selling of prisoners which invariably followed Roman victories. The landless ex-soldiers made their way to Rome and other large centres of population, and spent their money on the enjoyments of city-life, which included chariot-races, gladiatorial shows (fights between armed men, usually prisoners or slaves, trained for the purpose) and combats between wild beasts, or between beasts and men. If the State did not provide such shows to amuse them, and free food when all their money was spent, they threatened violence and mischief. As they increased in numbers, the danger to the State grew more and more serious.

KEY-QUESTION 29: 'How did Julius Cæsar gain power, and what did he do for Rome?'

§29. It was due to such circumstances that real power presently began to pass out of the hands of the Senate into the hands of whatever strong man was wealthy enough to pay soldiers to support him. For a time (the first half of the last century B.C.) command of Rome was like a ball tossed about between rival players, each holding it as long as he could, and giving it up only when a player more rough and ruthless than himself came along to tackle him. Last and greatest of the players under the Republic was JULIUS CÆSAR.

Having destroyed their nearer rivals and annexed their wealth, the Roman military commanders sought wealth.



JULIUS CÆSAR

and glory further afield. Some went east: others went west and north. Soldiers were easy to get, provided one had the money to pay them, and money could be got by plunder and selling prisoners as slaves. Julius Cæsar first gained distinction by his conquest of Gaul (now France and Belgium) for Rome. He even crossed to Britain, but did not stay there. It was added later to the Roman Empire. Cæsar was no mere conqueror, however; he was a man of genius, a great administrator and a fine writer. He helped to set in order the lands he conquered, and was not content merely to rob and destroy.

Fearing his power, his rivals at Rome tried to take it from him before it was too late; they persuaded the Senate to order him to come back to Rome. This meant that he must leave his army behind him in Gaul, for there was a law which forbade a Roman general from bringing his troops beyond the boundary of his command. The boundary between Italy and the area over which Cæsar ruled was the little river named Rubicon in north Italy. For Cæsar to cross this with his army meant that he would be disobeying the Senate, nominally the supreme authority in Rome. Cæsar 'crossed the Rubicon', crushed his rivals by force of arms, and found himself master of Rome, in 48 B.C.

The Senate, now under his control, voted him 'dictator' for life. He was, in fact, the uncrowned king of Rome. But he did not call himself king, for Romans had a prejudice against kings: they liked to consider themselves as republicans.

Four years only were given to him for the work of re-organization and reform. He had done scarcely more than begin it when enemies (including his best friend Brutus, who feared he would take the hated name of 'king') murdered him in the Senate house of Rome.

KEY-QUESTION 30: 'Who succeeded Julius Cæsar, and what did he do for Rome?'

§30. But another Cæsar, his great-nephew, Octavian, took up his task, and, having defeated Brutus and his friends,

Octavian became undisputed master of the Roman world. Mindful of his uncle's fate, he veiled his autocratic rule under the forms of republicanism to which the Romans were accustomed, letting it appear as if the Senate ruled, though in reality all power remained in his own hands. He was 'Princeps' (the chief citizen), 'Imperator' (commander-in-chief of the army—from which we get the word 'emperor'). His personal title, given by the Senate, was 'Augustus',¹ meaning 'the magnificent', and by this name he is usually known rather than by his earlier name Octavian. His family name was Cæsar, and five Cæsars, direct descendants of the great Julius, were dictators and imperators of Rome, one after the other, for nearly a century. They were kings in all but name, for they even handed on the empire to their heirs. So great was their power, and so widespread, that even their family name has now become the word for 'king', for the former *Kaiser* of Germany, the former *Tsar* of Russia, and the *Kaisar-i-Hind* all take their titles from the name Cæsar.

Augustus ruled for forty-one years. By his energy and firmness he completed the work his uncle had only just begun. He re-organized the provinces, establishing a reign of law and order, and checking the plunder and corruption that had been prevailing everywhere before. Wisely he decided upon no further conquests of territory, but limited the bounds of the Roman Empire to the Rhine and Danube on the north, the Black Sea and the river Euphrates in the north-east, the deserts of Arabia and Sahara on the south-east and south, and the Atlantic Ocean on the west. Within that area for three centuries the 'Pax Romana' (the Roman Peace) prevailed.

¹ We get the names of two months of the year from 'Julius' and 'Augustus' Cæsar (July and August).

QUESTIONS AND EXERCISES

1. In what ways was the site of Rome favourable for the growth of an important city? Mention a city in India which has grown up as a result of similar factors.

2. Who were the 'patricians' and who were the 'plebeians', and what was the cause of the struggle between them?

3. Who were the Phœnicians and why did the Romans want to destroy them? How did they do it?

4. Write a few lines about the work of Julius Cæsar, and that of Augustus Cæsar.

*5. 'It seemed a smashing victory, yet it sealed the fate of the *victors*.' Explain this, and how it came about.

CHAPTER IX

CHRIST: PAUL, THE MISSIONARY: CONSTANTINE

KEY-QUESTION 31: 'What were the main points of Christ's teaching, and why did the Jews dislike it?'

§31. Dates are nowadays reckoned as B.C. (before Christ) or A.D. [*anno Domini* (Latin) = in the year of Our Lord]. But the exact year in which JESUS THE CHRIST was born is, like the year of the birth of Gautama the Buddha, not known with absolute certainty. It was probably ten years before the death of Augustus Cæsar.

Jesus was a Jew. His parents were people of humble position, though his father is said to have been descended from David, king of the Jews. When Jesus was about thirty years of age, he began to preach, and his teachings soon provoked intense opposition. They are recorded in their simplest form in the first three Gospels (gospel = good news) of the New Testament of the Bible.

The central idea of his teaching was that God is the loving father of all that lives, and that all men are therefore brothers. Therefore, in order to carry out the will of God, men must act as brothers towards each other. Jesus also compared God to a king; but the Kingdom of God, he said, is not like a worldly kingdom. Its citizens are all those who sincerely try to carry out the will of God, which Jesus summed up in what we call 'the golden rule', viz.: Do to others as you would like them to do to you. But he went even further than this; he said: 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This was too much for the Jews, as it is in fact still too much for all the nations of the world, even those that call themselves 'Christian'. To the Jews in particular there was something specially objectionable about this idea of a Kingdom of God in which every sincere person could be included. For the Jews considered themselves to be God's 'Chosen People', and they looked down upon all non-Jews ('gentiles' as they called them). Another thing that annoyed the Jews was that Jesus taught that true religion consisted in behaving in a brotherly way to all, and not in performing ceremonies or observing rules laid down in holy books. And sometimes he even directly contradicted the commands of the Jewish Law (the rules of conduct laid down by Moses), as when he said, in the passage quoted above: 'Ye have heard that it hath been said (i.e. in the Jewish Law). . . . But I say unto you . . .' The Jews naturally regarded this as a very impious utterance for a Jew to make, especially for one who, like Jesus, was not a scholar or a recognized religious teacher.

Above all the Jews were enraged by the claim which was made by the followers of Jesus, that he was the Christ, or the Messiah. The word 'Christ' in Greek means 'the anointed one'; that is, the one who is destined to perform a great work, and who is marked out for that destiny by a ceremony of pouring oil on the head (as when the King is 'anointed' at his coronation). The word 'Messiah' means the same in the Hebrew language. Jewish prophets had prophesied that a messiah would be born, who would become king of the Jews and rescue them from their subjection, and lead them to their glorious destiny as 'The Chosen People'. When the followers of Jesus claimed that Jesus was this messiah, the orthodox Jews were naturally furious.

KEY-QUESTION 32: 'How did the Jews get Jesus Christ killed, and what is said to have happened to him after his death?'

§32. For all the above reasons, the majority of the rich and powerful Jews hated Jesus and wanted to destroy him. At first they could not do this because his teaching was popular among the poorer people, whose hopes were raised that he would be able to better their position. But presently they found a way.

At this time, Palestine was under Roman rule. It was in somewhat the same situation as the Indian States under British rule. It had independence in internal affairs but there was a Roman Procurator (or Resident as we should call him) who was responsible to Cæsar at Rome and had to see that there were no rebellions or serious disturbances. The orthodox Jews saw that if they could manage to convince the Procurator that Jesus was trying to stir up sedition and set himself up as a ruler, they would be able to get him destroyed by the Romans. So this they did; and Jesus was arrested and tried before the Roman Procurator, Pilatus. But the charge failed. Pilatus found the evidence against Jesus insufficient to condemn him for sedition. (For, as we have seen, Jesus claimed that the Kingdom of God, which he wanted to set up, was not a *worldly* kingdom at all. Some of his own disciples did not understand this, though, but thought that he really wanted to make himself king.) But the Jews were insistent that Jesus should be destroyed, and, seeing that Pilatus would not do it for them, they sought his permission to allow them to have it done. This he consented to, being anxious to please them. So Jesus was killed, crucified, it is said (i.e. nailed on to a wooden cross and left to bleed to death, according to the Roman method of executing criminals). This was probably in the year A.D. 30, in the reign of the third Cæsar, Tiberius. To most of Jesus' disciples this was a dreadful blow, for they believed that he was divine and that he would be able to avert even death by means of his divine power (which they claimed that he had already shown

through miracles of healing, and even of bringing the dead to life again).

Then a remarkable thing is said to have happened. It is recorded in all the Gospels that three days after Jesus' death, the tomb in which his body had been placed was found empty, and that some of his disciples actually saw him, alive, though in a strangely shining form which he would not allow them to touch. But he spoke to them, and asked them not to be discouraged: he would be with them in spirit, he said, if no more in bodily form. This event is known as the Resurrection and it is of great importance in the history of the Christian religion. Belief that it really took place is regarded as essential by most of those who claim to be followers of Christ. Naturally, it made all the difference to the handful of followers who remained after the crucifixion of their master. They became enthusiastic in proclaiming his power and the truth of his teaching. Their numbers rapidly increased.

KEY-QUESTION 33: 'How did the teachings of Christ begin to spread outside Palestine?'

§33. Up to this time Christian converts had been made chiefly among the poorer Jews in Palestine, and the followers of Jesus, being few in number, had lived a communal life. Each brought whatever he possessed and they owned things in common, like members of a single family. In fact, Jesus himself warned them against the dangers of having private property, and advised them to have as few possessions as possible.

An event now happened which led to the spread of his teachings far and wide, and also to considerable modifications in them. In Jerusalem there lived a certain young Jew, who had come from a city called Tarsus, in the south part of Asia Minor. His name was SAUL, or, in Latin, PAULUS or PAUL. He was a Roman citizen though a Jew (just as a Hindu can be a British citizen), and he had come to Jerusalem to study Jewish Law under some of the best teachers there. He was a well educated man; he knew Greek, and had

studied the works of the various philosophers of Alexandria, which was, as we have seen, the chief centre of learning in those times. He was very enthusiastic about the Jewish Law that he was studying, and he was extremely shocked at hearing that there were people, calling themselves followers of a man named Jesus, who were trying to set up a rule of life which violated the Jewish Law. So he did his best to suppress the followers of Jesus. Not content with doing this in Jerusalem, he took permission from the leaders of the Jews of that city, to go to the important city of Damascus, in Syria, and carry on the work of persecuting the followers of Jesus who were preaching there. He was actually on his way to Damascus when a strange thing happened to him. He was suddenly struck blind by an intense flash of light, and, while he was lying on the ground, unable to see, he heard a voice, saying: 'Saul, Saul, why persecutest thou me?' Trembling, Saul asked, 'Who art thou, Lord?' and the voice answered: 'I am Jesus whom thou persecutest.' Then Saul asked what he should do, and the voice told him to go on to Damascus where he would be told what to do. Still blind, he was led into Damascus. In the meantime one of the followers of Jesus in that city had also had a vision in which he was told to go to a particular house, where he would find Saul, to whom he should give the message that God had destined him to carry the message of Jesus to the gentiles, i.e. the non-Jews. And so it happened. Saul became a convert, and instead of persecuting the followers of Jesus, he began to preach on their behalf, so much so that the Jews of Damascus tried to kill him and he had to escape by being lowered over the city wall in a basket. Then he went back to Jerusalem. At first, quite naturally, the followers of Jesus in Jerusalem were suspicious of him, for he had been their fiercest enemy. But soon they realized the sincerity of his conversion, and he became a very valuable helper. Being a learned man, he could argue with opponents in a way that none of the other disciples of Jesus could, as most of them were uneducated.

And presently, Saul, or Paul as he was now called, set out to fulfil his mission on a wider scale by carrying the message of Jesus to his own people in Tarsus. From there he went to most of the chief cities in Asia Minor, and then to Greece. But the Jews never forgave him for having deserted them, and when he returned to Jerusalem they got him arrested and kept in prison for two years. In the end he had to exercise his right as a Roman citizen, and appeal for a trial before Cæsar himself. So he was sent to Rome, where he was kept under guard for two years more. Later, it is possible that he visited Spain, and perhaps he even came to the east. He is said to have been martyred¹ in Rome in A.D. 67.

KEY-QUESTION 34: 'In what ways did Christianity change through the work of Paul, and later through the Emperor Constantine?'

§34. It should be noted that up to this point we have not used the word 'Christian' for the followers of Jesus. They were not in fact called Christians until about ten years after the death of Christ. This name, as well as the development of Christianity into an organized religion, is largely due to the work of Paul, who is therefore often called 'the second founder of Christianity'. In spite of the fact that Jesus had repeatedly said that his teachings were intended for people of every race and kind, there was a real danger that his immediate followers, who were Jews, might give his teachings a narrow interpretation and so make Christianity merely a sect of the religion of the Jews. Paul prevented this. At the same time, Paul himself interpreted the teaching of Jesus in a manner which has made Christianity very different from the simple, though revolutionary, ideas which the Gospels record Jesus as having taught. Jesus, as we have seen, regarded forms and ceremonies, rules and regulations, as of very little importance in comparison with brotherly behaviour. He did not

¹Wrongfully put to death.

emphasize the necessity of any particular beliefs as to his own personality, whether he was a man or a god, a messiah or a reformer. On the other hand, he did lay very strong emphasis on the importance of loving one's neighbour as oneself, and also of loving one's enemies and submitting humbly even to violence and persecution. He also regarded the possession of private property and wealth as a definite obstacle, and advised that whatever property his followers had should be held and enjoyed by them in common. Most of these precepts were followed literally only in the earliest days of Christianity. They became increasingly difficult to follow as the religion spread and the followers increased in number and influence. The teachings of Christ have in fact suffered the same fate as those of the Buddha.

This was particularly the case when Christianity ceased to be a religion that it was dangerous to profess. For three hundred years the Romans opposed its spread, mainly because the Christians refused to worship Cæsar as a god. The emperors regarded this as a sign of sedition, a political rather than a religious crime. But in the end Christianity won. The Roman Emperor himself became a convert. The emperor Constantine, the founder of Constantinople, realized that the enthusiasm of the Christians might be a help rather than a danger to the empire, especially when it began to be vigorously attacked by barbarians from the north. Allied with the power and authority of Rome, the fervour and devotion of Christianity might not only put new life into the degenerate Romans, but might even convert the barbarians instead of being destructive enemies into supporters of the empire. So Christianity was made the State religion; and in A.D. 337 Constantine the emperor was baptized. The foundations of the 'Holy' Roman Empire were laid.

QUESTIONS AND EXERCISES

1. What is 'The Golden Rule'? In what ways did the teaching of Christ require his followers to go even beyond 'The Golden Rule'? Why did the Jews object to this teaching? Does anyone act according to it now?

2. On what grounds did the Jews accuse Jesus before Pilatus? Why did Pilatus allow Jesus to be killed?

3. Tell briefly the story of Paul.

4. 'The teachings of Christ have in fact suffered the same fate as those of the Buddha.' What was that fate? What caused it to come about?

*5. What is meant by the 'resurrection' of Jesus? Why is this belief an important one in the opinion of many Christians?

CHAPTER X

MARCUS AURELIUS, THE ADMINISTRATOR THE ROMAN EMPIRE

KEY-QUESTION 35: 'What sort of man was Marcus Aurelius?'

§35. An absolute ruler, such as Julius Cæsar became, can no doubt restore order if he is a strong man, and do a great deal of good if he likes to do so. But the great disadvantage about absolute rule is that everything depends on the character of the ruler. Rome soon had experience of this. The first three Cæsars were capable men; of the next three, the first was insane, the next was dull, and the last, Nero, has gained the unenviable reputation of being one of the most cruel and bestial tyrants known in history. He became so unpopular that the soldiers rose against him. After this, for some time, the supreme authority, over an empire that covered half the known world, fell to whichever general could maintain his popularity with the soldiers. There were four different emperors within one year!

Fortunately for the Roman empire, in A.D. 96 a capable man, Nerva, rose to power, and though he did not reign long, he left the throne to his adopted son, Trajan, who ruled for nineteen years; and under him the empire grew to its greatest extent. Each of the three successors of Trajan too, was, in his own way, a great man, with the result that between the years A.D. 100 and 180 the Roman empire reached its zenith of splendour. The last and noblest of these rulers, was MARCUS AURELIUS ANTONINUS.¹

Marcus Aurelius was not only a great administrator, a capable general, and a tireless worker for the good of his

¹ Pronounced 'márk-us or-réel-ee-us an-toe-níne-us'.

subjects. He was a philosopher too, and is famous for his book of *Meditations*, his thoughts on life and how it should be lived, which he jotted down in his spare moments in court and camp. The goal of life, he said, is not happiness but equanimity; that is, the power of behaving reasonably and with balanced mind, whatever happens. How truly



he practised what he preached is shown by the fact that, though he held the supreme power over millions of men and immeasurable wealth, he scorned luxury. Often he even denied himself comfort in order to do thoroughly what he felt to be his duty to his people. In spite of poor health he often worked late into the night giving his personal attention to every detail of State work. He also conducted several campaigns against the barbarians who were then beginning to attack the borders of the empire. Though so constantly occupied in work for the maintenance of the empire, he was at heart a truly unworldly man, and

though his power was absolute his attitude was always humble. 'If any man', he wrote, 'is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth by which no man was ever injured. But he is injured who abides in his error and ignorance.' No wonder his people loved him in life, and after his death set up his image to be worshipped as that of a god. Alas, like Ashoka the Great, he left a son entirely unfit to carry on his work. The Golden Age of the Roman empire was all too brief. Marcus Aurelius died in A.D. 180, and confusion and invasions then began.

This is therefore an appropriate place in which to study briefly the strong and weak points in Roman rule. We may thereby get some idea of what our modern world owes to Rome, and learn why Rome fell before the onrush of the barbarians, in spite of her apparent strength.

KEY-QUESTION 36: 'What were the good points in the Romans and their empire?'

§36. The strength of Rome lay in the sense of patriotic duty which marked her citizens in her greatest days. This patriotism was of a much broader kind than that of the Greeks, who, owing to their division into city-states, tended to be easily divided by petty jealousies and rivalries. The Romans, too, had a genius for administration. They linked up all the parts of their far-flung dominions by a splendid system of military roads, many of which remain to this day. Their cities were joined not only by roads, but also by the maintenance of common laws and privileges which made Roman citizenship prized, as much in distant Britain as in Rome itself. To this day, Roman Law is the basis of the legal systems of many European states. In spite of occasional internal disturbances over the succession, Roman rule was able to maintain peace and security within the borders of the empire. The result was that commerce increased enormously, bringing wealth not only to individual citizens but also to the empire as a whole. This enabled vast public works to be undertaken—public baths, markets,

waterworks, and places of amusement such as the great amphitheatres where chariot-races and gladiatorial combats¹ took place.

KEY-QUESTION 37: 'What were the weak points in the Romans and their empire?'

§37. But there was a fatal weakness in Roman civilization: its splendours were built upon a bad foundation, that of slavery. We have already seen, in chapter VIII, how the Punic wars, though they increased the power and the territory of Rome at the expense of Carthage, undermined her discipline by supplying enormous numbers of cheap slaves; these took the place of the independent farmers who had been taken into the army; and, at the end of the wars, these ex-soldiers became a pleasure-seeking city-mob instead of returning to cultivate the land. The slave system spread more and more, as the empire expanded. The greater part of the land was soon cultivated by slave-labour, to bring profit to the rich owners who lived luxuriously in the cities; and, presently, almost all kinds of work were done by slaves. They were forced to work in the mines; they were chained inside the ships, which were propelled by dozens of oars; intelligent slaves were educated and used as readers, secretaries, or even tutors. It was the slaves trained as swordsmen (gladiators) who fought each other to the death in the amphitheatres for the amusement of their masters. Till the time of Marcus Aurelius slaves possessed no rights: their masters could use them as they pleased. And, as the Romans grew too lazy even to fight their own battles, slaves were presently employed in the army too. This was one of the things that proved most fatal, for men who do not fight for love of their country, but merely under compulsion, are not likely to fight well when the severest testing-time comes. That time came, as we shall see, soon after the death of Marcus Aurelius.

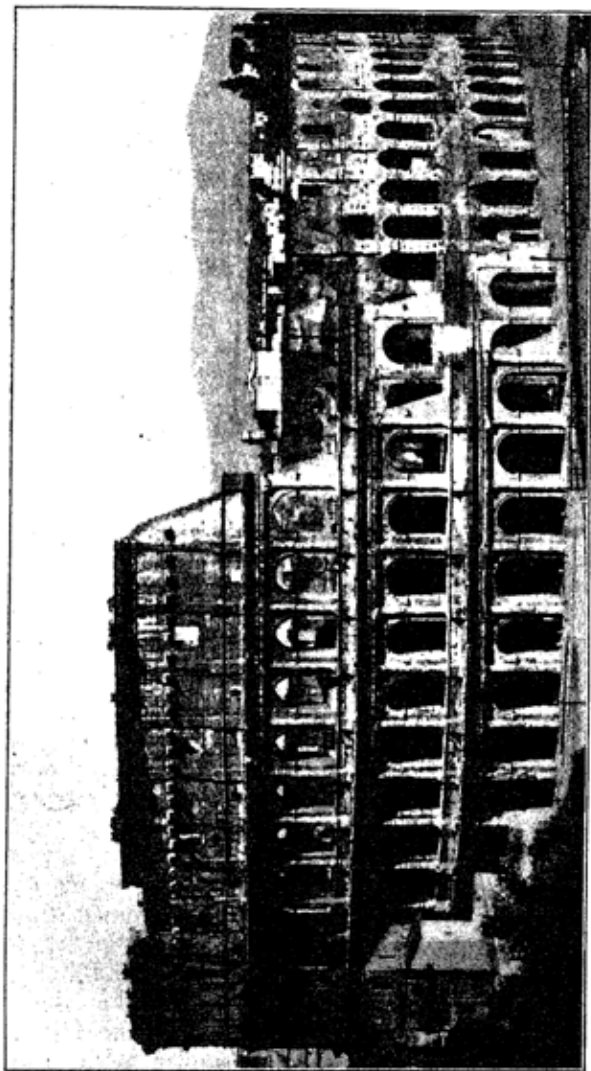
In such an atmosphere of luxury and idleness on the one hand, and of cruelty and oppression on the other, there

¹ See explanation in section 37.

was no scope for the real growth of the mind. The Romans conquered both Greece and Egypt; they inherited the art and literature of Athens, the science and philosophy of Alexandria, but except in one direction they added nothing to their inheritance. Their slaves copied and translated Greek books; their poets and philosophers imitated Greek models. With opportunities for travel such as the Alexandrian geographers never had, the Romans added nothing to human discovery. They lacked the power of imagination that creates great works of art, the desire to know for the sake of knowing, which leads to scientific investigation and invention. They were more occupied in conquering and enjoying, than in creating.

***KEY-QUESTION 38:** 'In what ways did the Romans give something new to the world?'

***§38.** But there was an exception to this, in one direction. The Romans were great builders, though even here their work is marked more by improvement in the method of construction than by creation of new forms. They copied their designs from the Greeks, but they made two important additions, the use of cement, and the building of arches. If you look at a picture of a Greek temple you will see that it consists of stone columns carrying flat 'lintels' or horizontal beams, on which the roof is supported. But the Romans found out how to bridge the space between two upright walls or pillars by fitting wedge-shaped stones together to form arches. If you look at a picture of a Roman building, you will see that it has similar pillars to those of the Greeks, but the pillars support arches instead of flat lintels. Later on, the Romans made buildings of two and even three storeys, by placing one row of arches on the top of another, as you will see from the picture of the Colosseum, the great amphitheatre at Rome in which the circuses and gladiatorial fights were held. And in making these huge buildings they were greatly helped by their invention of cement or concrete. This enabled them to build enormous walls without using large pieces

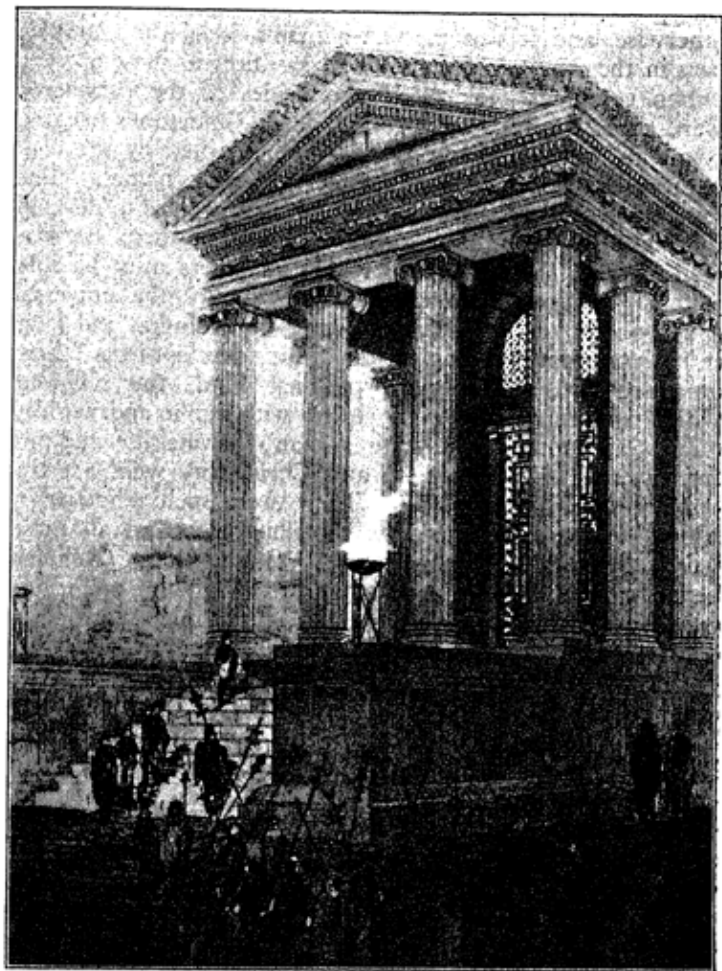


THE COLOSSEUM

of stone which would have been very difficult to cut and to carry. They made the walls of concrete, and then covered them with a thin layer (or 'veneer' as we call it) of some costly stone such as marble. It then seemed as if the whole building was of solid marble, though it was not really so. You find the same thing in many modern buildings, and this is one of the valuable things we learned from the Romans. You will see the same difference between Hindu buildings and Muslim ones, in India, for the Moham-medans too learned this from the Romans. European architecture in India everywhere shows traces of Greek and Roman influence. In business premises as well as in private bungalows you often see pillars and porches of Greek design, while the door and window openings are covered with semicircular arches that the Romans taught us to use. In other branches of art, and in literature, as we have seen, the Romans did not contribute anything strikingly new of their own, yet by the appreciation of the great works of Greek art and literature, they preserved them, and handed them on to modern times.

***KEY-QUESTION 39:** 'What changes in religion took place in Roman times?'

***§39.** We must now take a brief glance at one other matter before we leave the consideration of the Roman Empire and its contribution to the civilization of the world. In matters of religion the Romans at first closely resembled the Greeks. Their gods were in fact only the gods of the Greeks under different names: Jupiter instead of Zeus, Phœbus for Apollo, Minerva for Athené, Venus for Aphrodité, Mercury for Hermés, and so on. Roman worship, at first, like Greek worship, was much more in the nature of a public or social duty, than a private and individual concern. This is probably true, in fact, of the religion of all the primitive Aryan peoples, including the Hindus of Vedic times, who worshipped gods similar to those of the Greeks, under Sanskrit names. Different activities of life, different cities, hills and rivers, were supposed to be under



A ROMAN TEMPLE

the protection of different unseen powers, beneficent or otherwise, and it was part of a man's social duty to take part in the offering of prayers and sacrifices to these powers. When conquests took place, the deities of the conquered were either regarded as opposing devils (sometimes needing bribes to avert their enmity) or were accepted by the conquerors as their own gods under different names. The Jews were perhaps the first of the ancient peoples to develop the idea of one universal God, though to them he was distinctly the Jewish God to whom all others must be subjected. A more philosophical conception of the universal spirit was in the meantime growing up in India, and later in Alexandria. Along with these developments there arose religions of a more personal kind, the religions which concern themselves much less with public and worldly affairs, and much more with a man's private life and his fate after death. Buddhism and Christianity were not the only religions of this kind. There were such religions in Egypt. Persia also made its contribution. And all these were within the Roman empire. Gradually the Romans began to lose faith in the old gods, though the politicians tried to revive that faith through establishing the worship of the Spirit of Rome in the form of the Emperor.

In times of distress, especially those of hopeless oppression and misery, there is naturally a tendency for men who have lost all hope in this world to turn for comfort to hopes of heaven, and to seek salvation through worship and contemplation in monasteries and hermitages. This alone, of course, cannot account for the growth of the personal religions, but it does explain to some extent why they became so popular just at the time when the Roman empire was falling into ruins. And how it was ruined we shall now see.

QUESTIONS AND EXERCISES

1. In what ways was Marcus Aurelius a really great man?
In what did he fail?

2. What benefits did the civilization of Rome give to the world?

3. Why did Rome fall?

*4. What are the advantages and disadvantages of 'absolute rule'?

*5. Three kinds of religion are mentioned in §39:

(a) religion which is in the nature of a public or social duty;

(b) personal religion;

(c) philosophical religion.

Try to explain the differences between these, giving examples.

CHAPTER XI

ATTILA, THE DESTROYER HUN INVASIONS EAST AND WEST

KEY-QUESTION 40: 'What were the causes of the Hun invasions?'

§40. We have taken the name of Attila as the heading of this chapter simply because he was perhaps the most famous of the barbarian kings who descended upon the Roman Empire to break it into pieces. He was not the only one; as a matter of fact he was only one of hundreds, and his people, the Huns, were only one of the several floods of barbarians that poured out of Asia into Europe. They spread over the boundaries of the Roman Empire, from about the beginning of the third century A.D., that is, soon after the death of Marcus Aurelius, who, while he lived, held them sternly in check.

The invasions of the Huns are of special interest to us, because they were world-wide. They occurred in China, India, Persia, as well as in Europe. What was it that set going all these barbarian invasions at about the same time? We shall now see if we can find the answer to that question.

In the first place, the attacks of the barbarians of Central Asia upon the civilized peoples were simply an extension of the ancient tendency for nomads to invade the lands of the settlers. But the particularly fierce onrushes that began about 200 B.C. were probably caused by a climatic change, the beginning of the drying-up of Central Asia, which is still going on. Finding that their grazing-lands were becoming poorer and poorer, the nomads tried to find room for themselves in China. If China had been still in the feudal condition in which it was when Confucius lived, it might have suffered the fate of the Roman Empire. But

by this time China was under a strong ruler. By overcoming all rivals, Shi-Hwang-ti, who was king from 246 till 210 B.C., established himself in 220 B.C. as 'first universal emperor' of the Chinese. It was this king who, finding the attacks of the Huns troublesome, began the building of the Great Wall of China in 214 B.C. This strong resistance that faced the Huns in the far east must therefore be counted among the chief reasons for their turning west. And southwards too, for the great inruption of the Scythians or Sakas into India about the first century B.C. was the direct result of the pressure which the oncoming Huns exerted upon their neighbours. And the Hun invasion was followed by an invasion of the whole of northern India and Malwa by another Asiatic tribe closely related to the Huns, the Kushans. The Kushans brought to an end the rule of the Greek kings in Afghanistan and the Punjab, and set up a powerful empire under Kanishka I, in the first century A.D. Through this event India was cut off from the west, and brought more into contact with China.

KEY-QUESTION 41: 'What did the Huns do, and what happened to them?'

§41. Meanwhile, the Huns were pressing westwards, and by the end of the first century A.D. they were forcing their way into Europe. They drove before them the Aryan nomads, the Goths, who in their turn sought to cross the boundaries of the Roman Empire—the rivers Danube and Rhine. By now the Romans were not strong enough to keep out the Goths, Franks and Vandals, the tribes immediately adjoining their frontiers. They therefore adopted the policy of permitting these peoples (who were partly civilized from contact with their Roman neighbours) to settle in Roman territory, where they acted more or less as allies to protect the empire from the much more serious danger of the barbarous Huns. This was the second stage towards the control of the empire by the hardy invaders from the north. The third stage came about when the administration of the empire itself was broken into two—one half being ruled

from Italy (from Ravenna, not Rome) and the other half from Constantinople. This took place about the end of the fourth century, as a natural result of the weakness of the central government which could no longer control, from a single capital, parts of the empire so far apart as Spain at one end, and Asia Minor at the other. So two capitals were necessary, with two governments. Barbarians continued to press fiercely upon both, and in A.D. 410 their first actual capture of Rome itself, took place under Alaric, the Gothic king.

By this time the Huns too had come right into Europe and had begun to settle, as the Goths had done before them till the Huns pushed them further on. In the fifth century arose a great leader of the Huns; this was Attila. He made his centre of government in what is now Hungary. From there he ruled over all the half-settled tribes and the invading nomads, from the river Rhine on the west to Central Asia on the east. He treated as an equal with the emperor of China; he kept the emperor of the Eastern Roman Empire in constant fear of him, by raiding up to the very walls of Constantinople. In 451 he turned his attention to the Western Roman Empire, crossed the Rhine, and invaded Gaul—the Roman province which included what we now call France, peopled by the Franks, a Gothic tribe. The Romans were helpless; Attila had everything his own way; he plundered all the towns of northern France. Then the Franks combined with the Roman forces to resist the invader. Roman Aryan and Gothic Aryan joined against the Mongol nomads. It was another decisive battle of the world. If Attila had won, Mongol Asia would have conquered Europe, as it conquered northern India under the Kushans. But Attila was defeated by the combined armies, at the battle of Chalons, in 451. In 453 he died, and his vast kingdom fell to pieces. The Huns as a nation disappeared, mixing with the other invading races all over eastern Europe and western Asia.

***KEY-QUESTION 42:** 'In what way were the Franks and Goths—and the Kushans in India—different from the Huns?'

***§42.** For a few years more the Western Roman Empire was saved from the barbarians by the help of the Franks themselves, who by this time had become considerably romanized, even to the extent of using a form of Latin as their language. But in 455 Rome was sacked again, this time by a tribe called the Vandals. The Vandals had invaded Spain, had overthrown the Roman rule there, and then crossed into north Africa, where they set up a powerful kingdom with its capital near the old site of Carthage. Having secured mastery of the sea, they attacked Rome from the southern side. A few years later the Western Roman Empire was so disorganized that it ceased to have an emperor. In 493 the Goths, under Theodoric, set up a kingdom in Italy. So the Western Roman Empire came to an end, after an existence of five hundred years from the time of Augustus Cæsar.

It is interesting to note that just when Rome was tottering beneath the blows of the Goths, Huns and Vandals, the Gupta Empire of India was undergoing similar trouble from Hunnish invaders. Under the fierce Mihiragula, the Attila of India, Huns poured through the Khyber Pass, and devastated north-western India. Mihiragula was defeated (A.D. 528), as Attila was in Europe; and, like Attila's, his empire quickly broke up, for it too was based simply on plunder. But, as in Europe, so in India, members of the Hunnish race no doubt remained as settlers, and intermarried with the population of the Punjab and Rajputana.

It must not be thought that all the invaders of Europe and India were savage destroyers like the Huns of Attila and Mihiragula. Some had already become civilized to a considerable extent through contact with their settled neighbours and with the people of the outlying provinces and countries which they conquered. Such, for example, were the Franks and the Goths. Such too were the Kushans who conquered north India in the first century A.D. and under their great king Kanishka I (who became a Buddhist)

established a peaceful rule which lasted for nearly a hundred and fifty years. Its peacefulness is proved by the fact that extensive trade was developed at this time between India and the Roman Empire both by land and sea. To make this trade easier Kanishka introduced into India gold coins that closely resembled those of the Romans in weight and design. Many of those coins have been found in northern India.

Another point to be remembered is that the invasions of the Roman Empire by the barbarians were probably not by any means always unwelcome to the common people, particularly to the slaves who formed a large proportion of the population, and who had nothing to lose by a change of masters. This is certainly one of the reasons why the empire broke up so rapidly, when once it began to weaken.

The invaders themselves, as we have seen, were often deeply influenced by the civilization of which they became the heirs. This is how it came about that countries like France and Spain, conquered provinces of the Roman Empire, have retained to this day, not merely languages based upon the Roman language, Latin, but laws, customs and traditions that can be traced back to the Romans. Very important among these borrowings from Roman times was that of religion. For, by the sixth century, Christianity had been for three hundred years the official religion of the empire, both in west and east. And it was no doubt the influence of the Christian monks and priests that to a large extent helped to turn the energies of the hardy invaders into peaceful and constructive channels, instead of to mere plunder and destruction.

Thus, the invasions, though at first they brought chaos, with plunder, murder and misery, at length gave new life to the peoples of the dying Roman Empire of the west.

And now we must see what happened to the Eastern Roman Empire, whose capital was Constantinople.

QUESTIONS AND EXERCISES

1. In what ways were the results of the Hun invasions of Europe similar to those of their invasions of India and China, and in what ways were they different?

2. Why was the Roman Empire divided into two parts? Where were the two capital cities situated? What results did this division have?

3. In what ways were the invading people influenced by Roman civilization, and what was the result?

*4. Imagine yourself as a Roman official who had been working in one of the Roman provinces invaded by the Huns, and who had just managed to escape to Rome. Compose a letter which such a man might have written to a friend in Constantinople, describing your terrible experiences and your escape.

* CHAPTER XII

JUSTINIAN, THE LAW-GIVER

THE EASTERN ROMAN EMPIRE AND ITS END

KEY-QUESTION 43: 'What were the two achievements of Justinian's reign, and which was the more useful?'

§43. Rome was not geographically well situated to be the capital of a widespread empire that did not make much use of the sea. Even if the emperor Constantine had not therefore moved the seat of government to the city of Byzantium (which he re-named Constantinople), the empire must have split into two parts when the invasions of the barbarians became serious.

The Eastern Roman Empire, which included the Balkan Peninsula, Asia Minor, Syria and Egypt, was in spite of its name, more like a revival of the empire of Alexander than a continuation of the empire of Rome. Its language was Greek, and its centre of learning was Alexandria. A difference in religion, too, gradually developed. In the Eastern Roman Empire the emperor remained supreme head of the Church, while in the Western Roman Empire, the disappearance of the emperor left the Bishop of Rome (or the 'Pope' as he came to be called) without a rival.

In spite of these differences, the Eastern emperors for a long time continued to feel that they ought to rescue Rome from the invaders, and to re-unite the empire. A particularly vigorous attempt to do this was made by the Emperor Justinian of whom we shall now tell.

Justinian was himself of barbarian birth. His uncle, Justin, was a peasant of Dacia (modern Bulgaria) who joined the army, became a member of the bodyguard of the emperor of that time, rose to power and, when he was sixty-eight years of age actually placed himself upon the

throne. An uneducated man himself, he had the sense to entrust most of the business of government to others, and to have his nephew Justinian, whom he brought from his Dacian home, trained as his successor. He did not live long, and Justinian succeeded him without serious opposition. Justinian's long reign of thirty-eight years is noteworthy for two things: the re-conquest of the Western Roman Empire, which proved to be of little use, and the codification¹ of the Roman Law, which was an accomplishment of great importance.

Monarchs and ministers everywhere get the credit for the work actually done by their subjects and servants, so it is hardly necessary to say that Justinian himself took little part in the actual accomplishment of either of the deeds for which his name is now remembered. But we must give him the credit at least of encouraging their accomplishment, and of paying for it with money that his people had earned.

First let us get to know something about the most lasting work of his reign, the codification of the Roman Law. This was indeed a remarkable thing, all the more so because it was so much needed. For ten centuries Roman Senates and emperors had been making and re-making laws, and magistrates interpreting them. The records consisted of thousands of volumes which no judge or lawyer could be expected to purchase, or know by heart. Justinian's first effort then, was to have prepared from these a 'Code' in which all the necessary laws were collected, after the contradictions and repetitions had been removed. In little more than a year this work was done, under the guidance of a famous lawyer called Tribonian. Three years more were spent in preparing the Digest or Pandects, a summary of the interpretations of the Code.

Less important but more spectacular was the other chief work of Justinian. We have seen in the previous chapter that Vandal kingdoms had been established in Spain and on the site of Carthage in Africa, and that Italy had become

¹ Proper arrangement.

a kingdom of the Goths. All these were reconquered for Justinian by his great general, Belisarius (who, in the end, received his reward by being cast into prison and having all his property taken away from him by his ungrateful master). The Roman Empire thus appeared to have been restored to its greatness, and re-united under one ruler. Actually, it was like a house of cards.

KEY-QUESTION 44: 'What were the events which caused great misery to the people of the Roman Empire at this time?'

§44. About this time the miseries of the masses were increased, or finally ended, by a terrible disease, the plague. This seems to have spread not only over almost the whole of the Roman Empire, but throughout practically all the densely populated parts of the world at this time. It certainly helped to hasten the collapse of such authority and discipline as remained in the western part of the Roman Empire. The historian Gibbon says that ten thousand people died each day, and in Italy such crops as remained were left standing with no one to reap them.

It is easier, perhaps, for us who live in an ancient country like India which has also seen civilizations spring up, flourish, and fall into such decay that hardly a trace of them remains, to imagine what the Roman Empire must have been like in the time of its decline and fall. We can see the remains of vast cities such as Anuradhapura in Ceylon, Vijayanagar in the north of Madras Presidency, Mandu in Malwa, and the seven or eight ruined cities of Delhi, near or on top of one another. We feel a sense of wonder and of awe that here, a few hundred years ago, men dwelt in tens of thousands, carried on brisk business, walked or rode down crowded streets lined with shops. Here, where now dense jungle covers the ground and great trees push apart the stones that must have once been covered with gorgeous carpets and decked with costly hangings, men once laughed and chatted with their friends, and lived at ease in peace and plenty.

We feel this even more keenly, perhaps, when we see

cities abandoned so comparatively recently as Fatehpur Sikri and Amber. Seeing and feeling thus, we can imagine the grand appearance a great city like Palmyra, for example, must have presented to a traveller passing along the main route from Syria to Mesopotamia in the time of Justinian. Such contrasts between former splendour and present decay are less marked in the regions formerly covered by the Western Roman Empire, than in those that were included in the Eastern. The reason is that, though the Western Empire decayed earlier, the prosperity of those parts has been restored by European civilization of modern times. But Asia Minor and Syria have never recovered the populousness and prosperity that were theirs in the first few centuries after Christ. Their ruins stand out, therefore, lonely, stark and staring, to proclaim how utterly the glory has departed from that part of the earth, and how completely man, through his weakness and folly, has brought about the destruction of his work and almost of his very existence there.

Asia Minor and Syria suffered more especially between the third and the seventh centuries because this region was the battlefield on which was fought a death-struggle between two decaying empires, both of them warlike to the very end. Persia, which had been ruled by Alexander's general, Seleucus, and by his descendants, for three centuries, had suffered an invasion by Aryan nomads from the north, similar to that which overthrew Rome. These invaders, the Parthians, remained in power for two hundred and fifty years. Then a Persian leader got the upper hand and tried to revive the nation by restoring the old religion of Persia, Zoroastrianism, in very much the same way as Constantine had tried to revive the spirit of the Roman Empire through Christianity. The two neighbouring empires, of Constantinople and Persia, became rivals therefore, both in politics and religion. The last centuries of both were spent in exhausting their remaining strength in useless attempts to conquer and reconquer the territory that lay between their capitals—the land of Asia Minor. Amidst

this constant marching of armed men across its fields, and with its cities first in the hands of one side and then of the other, each in turn taking its toll of life and property, no wonder the land was gradually emptied of men and of crops, and civilization decayed. And it was to the emperors who led these rival armies that there came, in A.D. 628, the first message from another power. It bade them acknowledge the one true God, and his Prophet. Both of them tore it up with scorn. But, contemptible as it seemed to them then, that power was to destroy the empires of both. It was from Mohammed.

QUESTIONS AND EXERCISES

1. How was the re-uniting of the two parts of the Roman Empire a useless accomplishment, and how was the codification of the laws a useful one?
2. Why did Asia Minor and Syria especially suffer at this time, and why do they still show more signs of the destruction caused then, than other parts of the world that have been damaged in wars?
3. Describe any ruined city that you have visited.

CHAPTER XIII

MOHAMMED, THE PROPHET ARABIA'S GIFT TO MAN

KEY-QUESTION 45: 'What was the secret of
Mohammed's strength?'

§45. While the two huge decaying rival empires of the middle part of the world, Constantinople and Persia, were hastening their own end by laying waste the once prosperous regions of Asia Minor that lay between them, new forces were arising to surround them on all sides, and ultimately to destroy them both.

As we have already seen in chapter XI, it was the westward and southward movement of the nomadic Huns that completed the break-up of the Western Roman Empire and the kingdoms of the successors of Alexander in Persia and north India. Now we shall see how another great movement of the nomads, from Arabia, dealt a similar blow to the Eastern Roman Empire, to Persia, and even to Central Asia and India.

But there was one great difference between the two invasions of nomads. The Mongol and Aryan nomads (Huns, Goths and Vandals) were united by no object except that of destruction and plunder. As soon as that was achieved, they tended to settle down. As victors they occupied the lands of those they conquered; but they also took on the religion, and to a considerable extent the customs and culture, of their former victims. Thus, for example, the great Kanishka, who invaded India about the first century A.D., almost rivalled Ashoka himself as an enthusiast for Buddhism. Similarly in Europe, most of the Gothic invaders were converted in course of time to the Christian religion and to many of the manners and institutions of the Romans.

It was quite otherwise with the nomads from Arabia. The cause of the difference was—Mohammed.

Mohammed was born in A.D. 570—just after the death of Justinian (A.D. 565). It was not until he was about forty years of age that he gained fame. He seems to have spent his earlier years in trade, in the course of which he had to make journeys all over Arabia and into Syria, where he came into contact with Jews and Christians. Discussions with them about religion evidently made him think deeply on the subject of God. This helped him to realize that one of the chief causes of the backwardness and disunity of his own Arab fellow-countrymen was their division into innumerable little sects. Each sect worshipped its own tribal deity, though once a year all of them gathered at Mecca to worship in a sacred building now called the Kaaba.

Inspired by his meditations and, as he believed, by an angel sent to him by God Himself, Mohammed began to preach, at first privately to his wife and a few intimate friends only. The central idea of his teaching was that there is but one God, who is all-knowing, all-powerful, and invisible. His will is made known to mankind through prophets, such as Abraham, Moses and Christ, and Mohammed himself. Those, he said, who believed his message, and accepted and obeyed the will of God revealed through him, would be rewarded by living everlastingly in paradise after their death, while unbelievers would be condemned to hell. Many instructions concerning right conduct in daily life were received by Mohammed through the same inspiration, and these were written down in the book which came to be known as the Holy Koran. One of the most important of the rules is that which makes it obligatory for all Muslims to treat one another as brothers, and to act in a kindly and considerate way to fellow-Muslims whatever their rank or wealth. It was no doubt this precept, and its actual carrying-out for the most part to the very letter by sincere Muslims, which appealed so strongly to the millions of down-trodden people of that and later times. Hopelessly crushed as they were beneath the tyrannies of kings or priests, or both, they

welcomed the new creed as a means of escape from oppression and of gaining self-respect such as till then they had never had a chance of possessing.

KEY-QUESTION 46: 'Why were the Prophet and his followers able to extend their empire so quickly?'

§46. Mohammed was, at first, very strongly opposed by his countrymen in Mecca. They saw clearly that if his ideas became popular they would be the first to lose their livelihood from the pilgrims to Mecca. But there was a rival city not far off, and thither, to Medina, Mohammed was invited to escape when his life was in danger at Mecca. From his 'Flight' (the *hejra*) in the year A.D. 622, his rise to power began, and the Muslim Era is counted from that year. In the ten remaining years of his life he made his position secure. By the time he died all Arabs had been won for Islam.

The unification of this vast country, more than half desert, with its scattered population of superstitious nomadic tribes, by the power of a religious ideal, was a remarkable deed. When one realizes that fact, one is less amazed at what followed. For under Abu Bekr and Omar I, the first and second *Khaliphas* or successors of the Prophet, the Muslim forces utterly defeated the Byzantine and the Persian emperors! Within twenty-five years from the death of Mohammed, the third *Khalipha* was ruling over an empire which included Egypt, Syria, Mesopotamia, Armenia, and Persia, in addition to the whole of Arabia. Within another hundred years this empire had extended all along the coast of north Africa, into Spain, across the river Oxus into Turkestan, and across the Indus into Sind and the Punjab!

What was the secret of this amazing swiftness of the success of Islam? It was mainly due, as we have said above, to the fact that Islam came as a relief to the people who had been crushed under the heel of conqueror after conqueror, taxed to the limit of their endurance to pay for royal wars, royal wastefulness, and priestly ceremonial. For conversion to Islam offered real attractions to men who had hitherto been

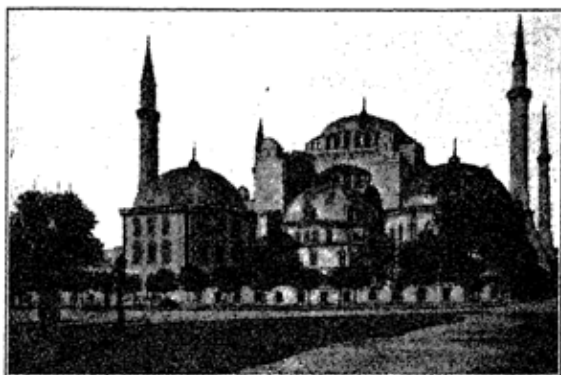
offered only the risk of death in their masters' wars, or the burden of tribute in their masters' rare periods of peace. '*Know that every Muslim is the brother of every other Muslim. All of you are on the same equality*', said the Holy Koran. And, so long as Muslims acted upon these precepts, it meant much to those who came within their fold. No other world-religion at the time offered such advantages. Christianity, originally based on the same conception of the fatherhood of God and the brotherhood of mankind, had become almost as thickly overlaid with priest-craft and ceremonial as the older religion of Buddhism; while Hinduism and the religion of the Jews were for the chosen people of God, and for those alone.

KEY-QUESTION 47: 'What checked the further spread of Islam? What benefits did Islam bring to the countries where it spread?'

§47. As long as Islam's leaders kept up the hardy, simple and daring spirit of the desert nomads, so long Islam was invincible. But it was not for long. The Khaliphas soon learned the vices of the kings they conquered; there were quarrels about the succession, and disputes about doctrine. For centuries the tottering Byzantine Empire managed to resist the entry of Islam into Europe from Asia Minor. Its first entry into Europe in fact was by way of Spain, which became a Muslim kingdom. Any further advance was checked, however, by the defeat which the Muslims suffered in the Battle of Tours in France at the hands of Charles Martel, in A.D. 732, exactly a century after Mohammed's death.

But, though the establishment of Islamic rule throughout the known world was prevented, the uniting under one power of so large a portion of civilized mankind had great consequences which we must now briefly consider. In the first place, by the conquest of so large a portion of the 'Hellenized' world (that is, the region which had come under the influence of Greek culture) the Arabs came into touch with all that remained of the scientific studies recorded in the Greek language—philosophy, chemistry, astronomy,

geography, and above all medicine and mathematics, in which subjects also they learned much through contact with India. From the Chinese they learned how to manufacture paper—an item of the greatest importance in the spread of knowledge. From what were at first religious schools attached to



THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

mosques, the great Muslim universities at Baghdad, Cairo and Cordoba (in Spain) developed. It was here that Muslim scholars made remarkable contributions to mathematics (*Al-gebra* is an Arabic word, and was practically the creation of Arab mathematicians), to chemistry and above all, to medicine and surgery, in which they made use of anæsthetics and performed some of the most difficult operations known.

QUESTIONS AND EXERCISES

1. What were the main differences between the invasions of the nomadic Huns, Franks and Goths, and those of the Arabs?
2. What were the chief points of Islam, which appealed to the people in the countries invaded by the Muslims?
3. What benefits did the Muslim invasions bring to mankind? Did they bring any disadvantages?
- *4. In the cases of all the great religions about which we have learned something in this book, we have seen that their good effects became less within a few hundred years after the death of their founders. Give instances of this, and try to explain the reasons for it.

CHAPTER XIV

CHARLEMAGNE, HARUN-AR-RASHID, HARSHA, AND TAI-TSUNG

FEUDAL EMPERORS

KEY-QUESTION 48: 'What was the origin of Charlemagne's and Harun-ar-Rashid's empires and why did they break up?'

§48. CHARLEMAGNE was the grandson of that Charles Martel who, as we learned in the previous chapter, defeated the invading Muslims at the battle of Tours in France. His people, the Franks, had themselves been among the earlier nomadic invaders of the Roman Empire. They had settled in the Rhineland and northern France (which takes its modern name from them). They had become romanized (their language, French, being a colloquial form of Latin, the Roman tongue) and christianized. Taking advantage of the general confusion which resulted from the break-down of Roman rule, they had gradually extended their power. At the time when the Muslims invaded Europe from Spain, they were rulers of most of the north-west of the continent, from the Pyrenees almost up to the river Elbe in what is now Germany. If they had not resisted the Muslims so fiercely, Europe would certainly have been conquered by Islam, as



north India was a little later. The battle of Tours is certainly, for this reason, another of the turning-points in history.

Charles the Great (Charlemagne, in French) extended the Frankish dominions till they included almost the whole of what is now Germany, Austria and northern Italy. It was, perhaps, the possession of the latter, the cradle of the empire of Rome itself, which suggested to Charlemagne that he should revive that empire, and make himself the Christian successor of Augustus Cæsar. It may have been due also to the fact that the Pope of that time was anxious to free the Roman Church from dependance on the emperor who still ruled feebly in Constantinople. At any rate, in the year A.D. 800 Charlemagne was crowned in Rome by the Pope, as the first emperor of the Holy Roman Empire—the word ‘holy’ being used to distinguish this Christian revival of Roman rule from the earlier empire.

But Charlemagne’s empire did not long outlast its creator. At his death, he was succeeded by a son very different in character from himself, and his dominions soon split up into their natural divisions, the western part inhabited by French-speaking Franks, and the northern and eastern parts by the less romanized Franks who kept to their original Germanic tongue. This is significant, and should be noted, because it marks the beginnings in Europe of what we call ‘nationalism’; that is, the political division of people according to ideas and the language they express them in, rather than according to racial distinctions or conquest.

The period of Charlemagne’s rule in Europe coincides almost exactly with that of the great Muslim ruler, HARUN-AR-RASHID, Khalipha of Baghdad, which was now the Islamic capital. The Khalipha and the Emperor even exchanged letters and presents. Harun-ar-Rashid is of course most famous as being the Khalipha of *The Arabian Nights’ Entertainments*, that wonderful collection of stories. Under him the empire of Islam appeared outwardly to be secure, prosperous, happy. But its real life was ended, like that of the empire of Rome. At his death it fell into confusion

and civil war, and, like the empire of Rome, its revival for a time followed the invasion of the very nomads who destroyed it. The Seljuk Turks, a tribe from that very country, Turkestan, previously invaded by Islam, conquered their now over-luxurious conquerors. This nomad invasion gave the Muslim Empire a new lease of life, which ultimately enabled it even to capture Constantinople.

KEY-QUESTION 49: 'In what ways are the histories of Europe, India and China very similar during the period from about A.D. 400 to 800?'

§49. It is interesting to note the similarity in the history of every part of the civilized world about this time. The inroads of the Huns, and of the other nomadic tribes which they pushed before them, were, as we have seen in chapter XI, practically world-wide. The results of their invasions were also everywhere the same. One by one the great empires—the Roman, the Persian, the Gupta Empire in India, the Han Empire in China—had fallen into confusion. For a time these countries, formerly ruled by four or five powerful centralized governments, were divided up into innumerable petty kingdoms. Each of these had its local tyrant whose time was mainly spent in trying to grab more lands and wealth by making war upon his neighbours and looting their possessions. This sort of thing speedily reduced the inhabitants to utter poverty, and ended in a world-wide outbreak of plague. Then, between A.D. 600 and 800 a change set in. By that time the invading nomads had had time to feel the influence of the civilizations of the people they conquered. The rule of the Franks in Europe, of the Khaliphas of Islam in the Middle East, of Harsha and the Gurjara kings in north India, and of the Tang dynasty in China are all signs of the restoration of order and centralized government. And, just as the new Arab civilization made its contribution to human progress by discoveries in chemistry, mathematics, medicine, metal-working, dyeing and weaving, and horticulture, so the Tang civilization in China is famous for its contributions to the arts of pottery, painting,

lacquer-work, the discoveries of gunpowder and hydraulic power, the use of coal and gas for heating, the invention of paper and of printing from wooden blocks, and the use of tea. We shall see, in later chapters, how most of these discoveries reached Europe centuries after. But it is interesting to note, in passing, that even at this time there was contact between China and the other civilized peoples. Mohammed sent to the court of the greatest of the Tang emperors, Tai-tsung, a messenger bearing the same message that he had sent to Heraclius, the Byzantine emperor and to the Persian king (see chapter XII, last para). Unlike the Byzantine and the Persian, the Chinese emperor received the messenger with courtesy, heard his message with interest, and even assisted in the building of a mosque for the use of the Arab traders in Canton—a mosque which still survives, one of the oldest in the world. Similarly he received an embassy of Christian missionaries, and gave them permission to preach their faith in China, and to build a church. To this day at Sian-fu, the old capital on the river Hwang Ho, there stands the carved stone on which these facts are recorded. Moreover, it was from this same capital, in the reign of this same tolerant and cultured emperor, that the famous Buddhist pilgrim, Yuan Chwang (Hiuen Tsang), started on his long journey through Central Asia and Afghanistan to India. There he spent fourteen years in travelling all over the country, from Nepal to Ceylon, studying at Nalanda and Ajanta, and collecting Buddhist writings in Sanskrit, which he afterwards translated into Chinese.

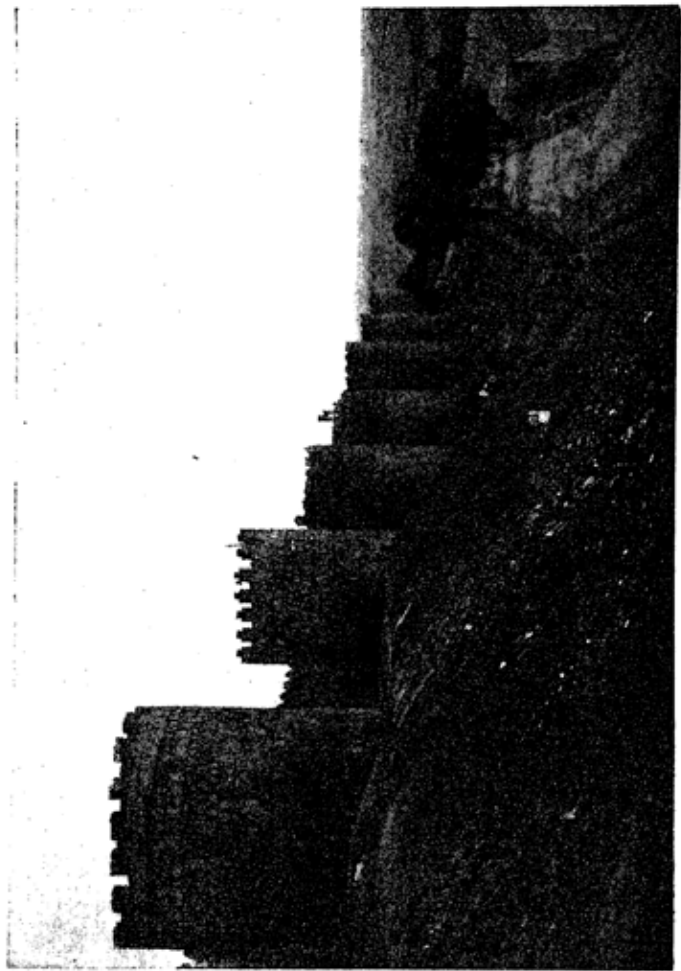
Yuan Chwang was present at one of the great religious festivals which the emperor Harsha used to hold at Prayag (Allahabad as it is called nowadays) every five years. Harsha's capital was at Kanauj, where Yuan Chwang spent several years. In the account of his travels which he afterwards wrote in China, he particularly mentions that Harsha's government was just and considerate of the people's needs, taxes were light, and the people were 'upright and honourable, and in money matters without craft'. Harsha

himself was a good scholar and an ardent Buddhist, but there was no persecution of those who belonged to other faiths. Buddhism, by this time however, was a religion full of prayers and ceremonials, very different from what it had been a thousand years before.

KEY-QUESTION 50: 'What was "The Feudal Age", and what happened during that period?'

§50. One of the things noticed by Yuan Chwang during his travels was the large number of deserted cities and ruined temples, relics of the invasions of the Huns under Mihiragula and others. These invasions of the Mongol nomads now produced, between A.D. 900 and 1200, another 'Age of Confusion' very similar to that which followed the attacks of the Aryan nomads on the Roman Empire. The empires of the strong autocrats, Charlemagne in Europe, Harun-ar-Rashid in the Middle East, Harsha in India, and Tai-tsung in China, did not last. As soon as the strong hand was removed, lawlessness began to spread, and in such a state of affairs men usually seem to seek protection in some sort of 'feudal' system. That was the kind of government which existed throughout a large part of the world during the troubled years from about A.D. 900 onwards for several centuries. It may well be called *The Feudal Age*.

Some idea of what is meant by a 'feudal' system of government has been given in chapter iv, page 24. Let us make sure that we understand it. Under a feudal system the common people, peasants and small artisans, fearing the danger of violence and tyranny on all sides, gave military service and a part of whatever they earned in food or goods, to a stronger man, who thus became their protector and lord. The lord, to defend himself and his lands and subjects, would fortify a castle and train men to fight under him. And, for further protection, he in his turn would give similar service and similar tribute to a greater lord—his overlord, chief or king. This is how, all the world over, there sprang into existence those forts and castles whose ruins we can see almost anywhere even to this day; any-



A CASTLE OF THE MIDDLE AGES

where, that is, except in the newly settled countries such as America and Australia, which have never had to undergo this stage in the development of human society and government. This is known as the Feudal Stage, and it is characteristic of those troubled times when centralized government was weak.

In Europe this period was marked by the invasions of the savage Northmen, or Vikings, pirates from the coastal regions of Scandinavia, whose chief delight was to sack and burn all towns and churches within their reach. After breaking up the empire of Charlemagne, some of them settled in the part of France now called after them by the name of Normandy (North-man-land). They also settled all along the eastern coast of England, after doing an immense amount of damage.

Northmen from Russia sailed right round the west coast of Europe into the Mediterranean, and several times between A.D. 900 and 1000 they even attacked Constantinople itself from the sea. Other bands of these daring sailors colonized Iceland and Greenland, and even reached the Labrador coast of America, though they did not remain there.

Then, a little later, soon after the death of Harun-ar-Rashid, the Turks began to invade the Arab empire. At the same time China was undergoing fresh invasions of the Huns, and was divided into a number of warring states, on feudal lines. India was in a similar condition. The Muslims had conquered Sind and were gradually advancing into the Punjab, while the Rajput princes were unwilling to unite under common rule.

It is not to be wondered that, in times of such violence and confusion, men who desired peaceful conditions in which they might be able to think and learn, retired to the cells of monasteries and the caves of hermitages, or fled to jungles and mountain fastnesses. Such places of refuge were Ajanta, Ellora, and Elephanta; and thousands of monasteries in Europe, the Middle East, and China. It was in such places that wisdom and beauty survived, and from them it ultimately emerged again, when order began to be restored.

QUESTIONS AND EXERCISES

1. Why was Charlemagne's empire called 'The Holy Roman Empire'?
2. What important inventions were made by the Chinese of this time, which later spread throughout the whole world?
3. Mention some of the causes of 'The Feudal Age', and some of its effects.
- *4. Write something about *The Arabian Nights' Entertainments*.
- *5. Write something about the travels of Yuan Chwang and what he saw.

CHAPTER XV

FRANCIS, THE SAINT MONKS AND CRUSADERS

KEY-QUESTION 51: 'Why did Francis of Assisi become a monk?'

§51. Francis¹ was the son of a rich merchant of Assisi, a town of Italy. He was born in the year A.D. 1182. In his youth he was the gay and fashionable leader of a band of daring companions, with whom he enjoyed a life of idle amusement or, at times, of dangerous excitement. When he was nineteen years of age he took a prominent part in a fight between the townsmen of his city and those of a neighbouring town, and the men of his side being defeated, he was taken prisoner and kept in confinement for a year. Soon after his release he became seriously ill, and it was during this illness that he appears to have begun to think about the kind of life he had been living. However, on his recovery he took to the same life again, but again he fell ill, and this time on recovering he appeared to be a changed man. He had been thinking deeply on the subject of what kind of life a man ought to live, and the conclusion that he arrived at was that the life that Christ had lived was the most perfect life that he could imagine. He determined to try to imitate that life during the remainder of his own.

To carry out his resolution the first thing that he did was to follow exactly the advice that Christ had given to a rich young man who, as the Gospels tell, had come to ask him how he ought to live. 'Sell whatsoever thou hast, and give to the poor,' was the reply. So, giving up completely his life of luxury, Francis sold all his fine clothes and adopted the life of a beggar. He spent his whole time in helping the poor and the sick, especially those affected with

¹ Pronounced 'frah-n-siss'.

leprosy, whom everyone else avoided. This in itself was enough to anger his rich relatives and his former companions, who thought that he was disgracing them, as well as himself, in taking to such a life. But when he also began to sell whatever family property he could get hold of, and use the money for charity, his father lost all patience with him, and took permission from the Bishop (the local head of the Church) to disinherit him. This did not trouble Francis, who in the presence of the Bishop took off such remaining clothes as he was wearing, and gave them back to his father, saying that he was quite willing to live without any possessions at all. This was when he was twenty-four years of age.

Soon after this, Francis, when praying in a little ruined church (which afterwards became famous as the centre of his work), had a vision. He was told that he must gather a band of disciples round him, who would live the same kind of life as he was trying to live. So he went out and began to preach about the life of Christ and to ask others to join with him in trying to imitate that life. Gradually he gained followers, and in a few years there were eleven, among them some of those who had been his friends during his days of luxury. Then, Francis and his eleven companions made a pilgrimage to Rome, where they obtained the permission of the Pope to form themselves into a monastic order, or a society of monks.¹ This was the beginning of the famous Order of the Franciscans, which exists to this day. The main principle of this order of monks was their insistence upon the importance of poverty, and of the service of the poor and the sick. Like Christ, they were to have no possessions of their own; they were to live in the simplest possible manner, and they were to spend their time chiefly in helping the needy, and in preaching and prayer.

¹ Pronounced 'mung-ks'.

KEY-QUESTION 52: 'Why was Francis loved and respected?'

§52. There is a good deal of similarity between the manner of life of the Franciscan monks and that of the monks (Bhikkhus or Bhikshus) of Buddha. And very similar difficulties soon arose for the Franciscan Order to face. For when the numbers of monks increased, and arrangements had to be



ST. FRANCIS TALKING TO LABOURERS

made for them to live together in monasteries, the question of property arose. Religious people wanted to help the Order by giving lands and buildings for its use. And the danger is that when even good people can live easily without the need of making any effort, they become attached to their comforts, and less keen on carrying out their principles. As we shall see later, it was the wealth of the monasteries which in the end brought about their ruin.

Francis himself realized the danger, and therefore throughout his life he insisted upon complete poverty. Even in his lifetime there were some of his followers who did

not agree on this point, and during the six years preceding his death he left the management of the Order in other hands, and retired to live the kind of life he felt to be the right one for him. Since then there have always been at least two parties: those who believe that the monks should live in strict poverty and asceticism, and devote themselves entirely to charitable work and prayer; and those who believed that the monasteries should own property and be centres of study and education.

Whatever may be our views on this point there can be no doubt that the life of St. Francis himself exerted a tremendous influence. His utter sincerity, his consistency in following the example of his Master, Christ, as literally as possible, the joyous spirit in which he accepted the difficulties of the life he adopted, his complete devotion to his work among the poor, especially the dreadful work of taking care of lepers, and his perfect friendliness towards all creatures—including even the birds and beasts, whom he called his 'little friends', and the elements, whom he calls 'brother Sun', 'sister Water', 'brother Fire', etc.—all these characteristics combined to make Francis one of the most lovable men that ever lived. To carry out consistently amid the rough and tumble of the world the principles of a Buddha or a Christ is no easy thing. History shows clearly that those who have attempted it with complete devotion and self-conquest have left on human history footprints deeper and more lasting than those of the conquerors of others who have drenched the world in blood and destruction. Such a one was Ashoka, the Buddhist: such was Francis, the Christian.

KEY-QUESTION 53: 'What important difference was there between the Arab Muslims and the Turkish Muslims?'

§53. Before we leave the story of Francis, we must mention another event in his life, which has a special significance. In 1212 and again in 1219 he set out on a mission to the Muslims. On the second of these two occasions he was taken prisoner when the Christian army of

Crusaders¹ was defeated in Egypt. He was taken before the Sultan of Egypt to whom he preached, and who set him free.

The importance of this event lies in the fact that it shows how contact was at this time taking place between Christian Europe and the Muslim Empire of the Middle East. We have seen how the Arabs overran the old Persian Empire and most of the Eastern Roman one, and how on the ruins of those empires they established their Khaliphate and extended it from Spain and Africa to Sind and Turkestan. Building upon the knowledge already gathered in Greece and Alexandria, Persia and India, they made their universities great centres of Arab learning where scholars, Muslim and non-Muslim alike, gathered together from all parts of the known world. And we have seen how, after the death of Harun-ar-Rashid, this empire was in its turn invaded by another band of Central Asian nomads, the Turks, who had been converted to Islam.

There was a difference between the Arabs and the Turks—a difference of great importance to Christian Europe. The Arabs, as we have seen, were inclined to treat Christianity with tolerance: Harun-ar-Rashid and Charlemagne wrote friendly letters to each other: Arab and Christian scholars mingled freely in the universities: Christian pilgrims were not prevented from visiting Jerusalem even though it was under Arab rule: and trade between Europe and the far East, in silk and jewels and spices, went on by common consent. The Turks changed this. They were definitely hostile both to pilgrims and traders. They closed the trade routes; they stopped the pilgrimages. And they attacked the remainder of the Eastern Roman Empire with vigour.

The Byzantine emperor of the time then took a step which deeply affected history for the next two centuries at least. In the year A.D. 1094 he appealed to Rome for help.

¹ The Crusaders were members of the armies of Christians who tried to recapture Palestine (the land where Christ was born) from the Muslims who had taken it.

KEY-QUESTION 54: 'What caused the Crusades and what effects did they produce?'

§54. The Rome to which he appealed was the Rome of the Pope, the head of the western Christian Church, and the Rome of 'The Holy Roman Empire' of the successors of Charlemagne. The occasion seemed to both Pope and Emperor a fine opportunity for regaining their own power over the remains of the Eastern Roman Empire and the eastern Church, whose head was the eastern emperor. In 1095, therefore, the Pope issued an appeal to the Christian kings and lords of Europe to gather together their armed forces (which, under the feudal system were plentiful, though divided in loyalty), for a Crusade against the Turkish Muslims. The object of the Crusade (which means an expedition on behalf of the Cross, i.e. the Christian religion) was the re-conquest of the Holy Land of the Christians, Palestine, where Christ had lived and taught.

'As might be expected from what we have learned about the confusions and conflicts that were taking place among the countless feudal lords and kings of the time, it was impossible to get together a really united force on the Christian side. Each commander aimed at getting some advantage or honour for himself. Jerusalem was actually reconquered in A.D. 1099, but it was easily recaptured by the great Muslim Sultan, Saladin, in 1187. Though there were eight Crusades in the two centuries between 1095 and 1270, Jerusalem was not again taken by force by the Christian armies.

But, though the Crusades failed in their declared object, they had far-reaching effects on western civilization. First, they checked the Turkish advance, and enabled the slowly dying Eastern Roman Empire to endure for nearly four hundred years more. Secondly, they re-opened the commerce and intercourse between east and west which the Turks had stopped, and this led not only to an increase of wealth, but to an increase of culture. Feudal warriors, returning to their homes after years spent in foreign

travel, could not but bring with them new ideas, and a broader outlook on life. Thirdly, these same wanderings and the expenses connected with the maintenance of the soldiers employed, emptied the purses of the feudal nobles, and thus prepared the way for the coming to power of strong national kings, and the growth of national feeling. Lastly, the Christian Church, through its association with the acquisition of wealth and power, and with violence and bloodshed for supposedly religious ends, took another step on the road to losing its spiritual influence. Though men such as St. Francis had no intention whatever of creating revolt against the Church, a life such as his was in fact a silent protest against priestly ambition, cruelty and worldliness.

QUESTIONS AND EXERCISES

1. Write something about 'monastic orders', their purpose and their work.
2. Why did the Byzantine emperor appeal to Rome for help, and what was the result of it?
3. Mention some of the good and bad results of the Crusades.
- *4. Compare and contrast the characters and deeds of Ashoka and St. Francis of Assisi.

CHAPTER XVI

THE GREAT KHANS AND MARCO POLO, THE TRAVELLER

KEY-QUESTION 56: 'What parts of the world were conquered by the Great Khans?'

§56. We come now to the story of the last and greatest of the attacks by the nomads upon the settlers, the invasions of the Mongols, or the Moguls as they are called in India.

We have seen how all over the world from about A.D. 750, and a century earlier in India and China, there was order so long as strong rulers, such as Charlemagne, Harun-ar-Rashid, Harsha and Tai-tsung, lived. Then as soon as they died there was confusion and violence, each feudal chieftain trying to get the upper hand. For three centuries this state of things lasted. Then, about A.D. 1200, arose a man who came nearer to conquering the whole world than anyone has done before or since. This was the Mongol, Jenghiz Khan.

The Mongols first appeared in what is now part of Siberia, west of Lake Baikal. Under Jenghiz Khan they crossed the Altai Mountains, made allies of the Tartar tribes of the basin of the River Tarim, and then invaded China. They took Peking in 1214, and then turned westward, to find more lands to conquer. They learned the use of gunpowder and guns from the Chinese, and with the help of these they swept all before them. Turkestan was soon in their hands, and after it they invaded Afghanistan, Persia, and then southern Russia. When Jenghiz Khan died in 1227, he ruled an empire which stretched from the Pacific Ocean to the river Dnieper. But like his great descendant Akbar, Jenghiz Khan was not a mere conqueror; he was an administrator with a genius for choosing

the right men to work for him. His chief adviser, like Akbar's in later days, was a noble from among the people whom he conquered, a Chinese, by name Yeliu Chutsai. After Jenghiz's death this statesman helped his son and successor, Ogdai Khan, not only to enlarge the empire still further, but also to administer it with tolerance and wisdom. Under Ogdai the conquest of China was completed, while at the other extreme of the empire, nearly all Russia was brought under Mongol rule, and Poland was invaded. In 1242 Ogdai died. The practice of the Mongols was to elect their king, and at Ogdai's death there was a dispute, which probably saved Europe from Mongol conquest. As it was, even during the trouble about the succession, Mongol generals captured Baghdad and subdued the entire Middle East. Mangu Khan reigned from 1251 to 1259, and then, in 1260, the last and most famous of the Great Khans was elected to the throne—Kublai Khan.

Kublai Khan had already been Governor of the Chinese portion of the empire for ten years when he came to the throne, and he was deeply influenced by Chinese culture. Till then the capital of the empire had been at the barbarian centre, Karakoram, just south of where Urga now stands, between Lake Baikal and the Gobi desert. Kublai moved it to Peking, the centre of Chinese civilization. From there he ruled in great splendour, till 1294. But, as we shall see, it was not so much his rule over his own country as the effects of the Mongol conquests on the countries adjoining their vast empire, which was destined to affect the whole current of world history.

KEY-QUESTION 57: 'How did Marco Polo get the chance of going to China?'

§57. During the reign of Kublai Khan there occurred one of those interesting events which prove that there was considerable intercourse between the far west and the far east even in the Middle Ages. At this time the Mongols had not been converted to Islam, and all four of the Great Khans—Jenghiz, Ogdai, Mangu, and Kublai—showed the

same spirit of inquiry and broadmindedness that was so marked a characteristic of their great descendant, Akbar.

Now it happened that, soon after Kublai became Great Khan, two brothers, merchants of Venice by name Polo, were on a trading voyage in the Black Sea. From the Crimea they went inland into southern Russia, where they met some envoys of Kublai Khan's who were travelling overland from China to Persia. These people persuaded them to go with them to China to see the Great Khan who, they said, was very anxious to see men of the 'Latin' peoples, as he had never seen them hitherto. They went, and they were very kindly received by Kublai, who was greatly interested in what he learned from them about the religion and civilization of the west. He sent them back to Europe with a message to the Pope, requesting him to send a hundred men of learning and ability to exchange ideas, and to acquaint him and his people with Christianity. The Polos got safely back to Europe, but unfortunately this was about the worst time in the history of the Middle Ages for the fulfilment of the Khan's request. Not only was Europe broken up into little warring feudal states, instead of being under a powerful and knowledge-seeking monarch like Kublai, but there was even a dispute on the question as to whom should be Pope. It was nearly two years before the Polos could succeed in getting a proper hearing for the Khan's request, and when at last they did succeed, the new Pope sent with them, not the hundred learned men asked for, but only *two* monks. These two were terrified at the prospect of a journey from one end of the known world to the other, and actually backed out of it altogether not very long after starting. This was the way in which Europe responded to Asia's first request for an exchange of ideas. What a chance was missed!

But the Polo brothers took with them one other companion, and it is to him we owe our whole knowledge of their adventures. He was Marco, their young brother, and it was his story of the marvellous travels and adventures that he had in the next twenty-four years, that was

later written down. In fact, his experiences, described in the book called *The Travels of Marco Polo the Venetian*, were so amazing that in his own time and for long after, even down to quite modern times, people could not believe them to be true. They thought they were just 'travellers' tales'. But we now know that what he told about the Far East and the splendour of the Great Khan's empire was largely the truth.

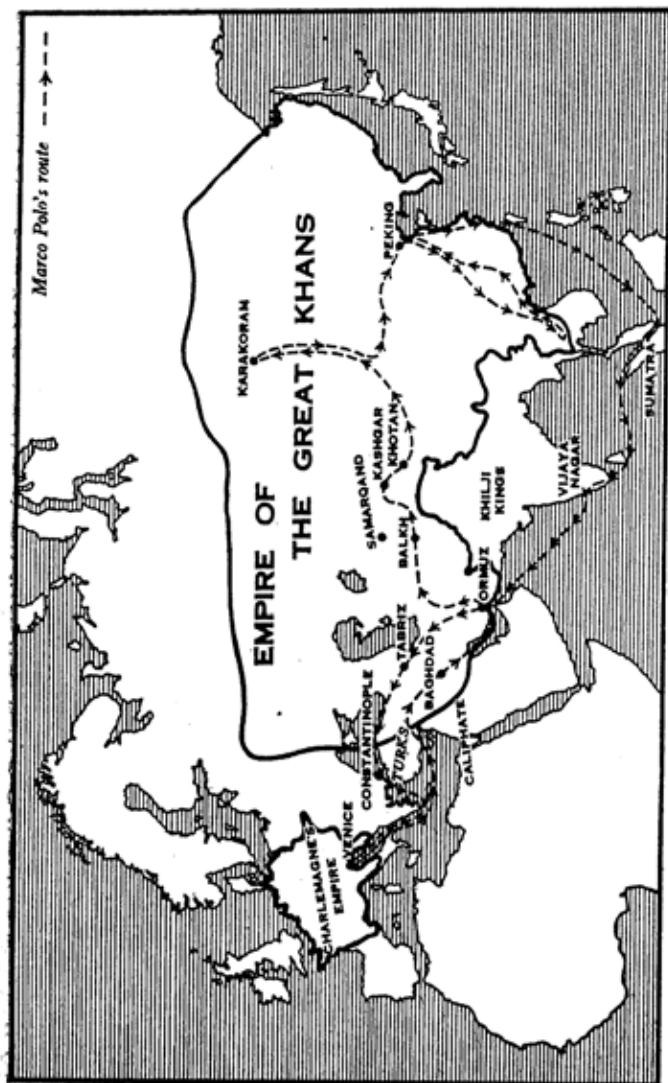
The Polos returned to China by a long and difficult route, not the one that they had followed on their first visit. They went first to Palestine, and from there into Armenia and Mesopotamia. There they met merchants from India, but instead of going by sea, they went northwards through Persia and over the Pamirs into Chinese Turkestan and so along the edge of the Gobi desert into China proper. By that time Kublai had moved his capital to Peking and he received them there.

KEY-QUESTION 58: 'What did Marco Polo see and do in China?'

§58. Young Marco was soon in high favour with the Great Khan. He quickly mastered the Tartar language, and was made a government official. In the course of his duties he travelled much, not only all over China, which he reports as being then a very prosperous and highly civilized country, but also into Japan, and Burma. He actually ruled one of the Chinese cities as Governor for three years, and in the year 1277 he was a member of the imperial council of the Khan himself.

After nearly twenty years away from home, the Polos began to long to see their own people again. At first Kublai Khan would not let them go, but in the end he consented. His brother, who was ruling over the Persian part of the empire, had lost his wife and wanted a Mongol princess to be his second wife. So Kublai entrusted to the Polo brothers the task of taking the princess safely to Persia, after which they were to be free to return to their own home. This time it was decided to go by sea, in order to save the royal lady the fatigue of the land journey. The expedition set

Marco Polo's route



sail from a port of south China. It stopped for some time in the island of Sumatra and in south India, but after two years it arrived safely in Persia, and the Polos completed their mission. Crossing Persia they reached the port of Trebizond on the Black Sea, and from thence they sailed to Constantinople and so home to Venice. When they arrived at their own house, no one recognized them, and it was some time before they could convince their relatives who they really were. As for the stories of their travels and adventures, few people believed them. But when a feast was given to celebrate their return, and the merriment was at its height, they had their padded suits of Mongol clothes brought in, and, on ripping open these garments, a stream of shining rubies, sapphires, carbuncles, emeralds and diamonds, poured forth from the lining before the eyes of the wonder-stricken company. Even in spite of this, Marco, who was fond of talking about the immensity of China and its millions of people and millions of wealth, was throughout his life thought to be a teller of exaggerated tales, and among his Venetian friends he came to be called by the nickname of *Il Milione*, the Million-man!

KEY-QUESTION 59: 'What was the end of the empire of the Great Khans, and what results did it produce?'

§59. Before we end this chapter we must see what became of the Mongol Empire after the death of Kublai Khan. Kublai, as we have said, was much influenced by the culture of China; so much so that the Chinese historians reckon him as one of their kings, and China was ruled by his descendants for another century. But the remainder of the empire broke off from the Chinese part. In their own lands, the steppes of Asia, the Mongols never seem to have been able to unite themselves into a solid nation. They remained nomadic tribes, full of the spirit of adventure, expert at fighting and raiding, but not at settling down. A century later, in 1369, Timur the Lame or Timurlane, a descendant of Jenghiz, attempted to create another empire like that of his ancestors. But, unlike the Great Khans, Timur had no

ideas except those of destruction. He forced his rule, by massacre and plunder, on enormous numbers of mankind from Asia Minor to the Punjab, but such a kingdom could not survive its creator's death. A descendant of Timur, and therefore of Jenghiz, however, is of real importance in history. That was Babur, who was the grandfather of Akbar the Great. He invaded Afghanistan in 1505, and founded the Mogul Empire in India twenty years later.

One more important result of the Mongol conquests we must notice before we end this chapter. It is this. When Jenghiz Khan first began to create his empire by the conquest of the other nomadic peoples of Central Asia, there were some who refused to submit to him. These were the ancestors of the Ottoman Turks, who lived between Lake Balkhash and the Aral Sea. These Turks fled before Jenghiz and eventually reached Asia Minor, where they settled. A century later, they had become a strong military power, and by the time of Timur they had grown so strong that they were able to cross into Europe, where they occupied those lands still nominally under the rule of the eastern Roman emperor. In 1400 the Turks began the siege of Constantinople itself. They had to give up the attack for a time, but it was certain that they would soon renew it and that the only remaining citadel of the great empire of Rome would have to surrender at last. Now, Constantinople, though it was politically a dying city, was still a centre of Greek learning. So, when its doom became certain, its scholars and learned men began to fly westward with their precious books. Most of them naturally went to the country which had been the centre of the other portion of the empire, namely, Italy. Thus began the flight of the scholars into western Europe. This, one of the indirect effects of the conquests of Jenghiz Khan, was to produce far-reaching results, in what is known as the Revival of Learning, or the Renaissance (that is, the re-birth) of western civilization.

Hitherto, during the Middle Ages, Asia had been far ahead of Europe in civilization. It was the contact between

Asia and Europe, in the time of the Great Khans, which now enabled Europe to borrow from Asia two of the most important inventions of the Chinese. These were the mariners' *compass*,¹ and the art of making paper and of *printing*. With the help of these, Europe was now to outstrip Asia for the next five hundred years.

QUESTIONS AND EXERCISES

1. Imagine yourself to be Marco Polo, and describe the scene and the speech made by you at the feast given in your honour on your return to Venice.

2. What useful inventions do we owe to the Chinese (see also chapter xiv, §49)?

*3. In what ways are the Turks important in the history of the world? (See also chapter xv, §53).

¹ Pronounced 'kum-pus'.

CHAPTER XVII

ROGER BACON, THE INQUIRER WYCLIFFE AND THE PROTESTANTS

KEY-QUESTION 60: 'What important work was done by Roger Bacon?'

§60. We have noticed how, in the centuries of confusion, the love of learning and the pursuits of peace were kept alive in the monasteries. ROGER BACON is a good example of this. He lived at about the same time as Jenghiz Khan. He was a Franciscan monk of Oxford, which shows us how quickly the communities founded by St. Francis had spread into other lands. But Bacon (not to be confused with the later Bacon, Sir Francis Bacon, of whom we shall hear in another chapter) was not a religious man like St. Francis. He was a scholar and a scientist, and he was a monk simply because in those days the only place in which an ordinary man could find peace for studies was a monastery.

The life of Roger Bacon shows us clearly that, even before the flight of the men of learning from Constantinople (when that city was about to be taken by the Turks in 1453), new ideas were beginning to stir in men's minds in the west. And that is why, perhaps, when the scholars began to arrive with their books of Greek philosophy and science, the Renaissance seemed suddenly to flare up all over Europe, like a series of torches well prepared for lighting through having been soaked beforehand in some inflammable liquid. Bacon was one of those who provided the burning substance.

His whole life was spent in studies, experiments, and writing. It is his insistence upon the importance of *experiment* which sets him apart from the other monks and scholars of his time. It is that which makes his work important

in history; it was that which made the Church authorities consider him dangerous, with the result that they imprisoned him for years. For the learning of the Middle Ages was *not* learning by experiment. It was mostly a study of the words of authority, an interpretation of Holy Books.



[From an old manuscript]

ROGER BACON

To attempt to find out things not mentioned in those books, or, still more, to question whether the teachings of their accepted interpreters, the priesthood, were true or false, was regarded as shockingly irreligious.

So when Bacon, like Aristotle long before (see chapter vi), urged men to give up their tame acceptance of authority, and closely to observe and study the facts of nature for themselves, it was perfectly natural that those in authority in the Church should think that he was trying to undermine their position—as he was in fact doing, whether he intended to do so or not. When he tried to carry on experiments in chemistry, and produced strange results (he

nearly killed himself through experimenting with gunpowder), his fellow-monks thought he was trying to perform miracles with the help of the devil. That was a serious offence against religion, and he was imprisoned for it. He wrote to the Pope, hoping to persuade him to take the lead in the advancement of learning through the encouragement of experiment and research. The Pope actually asked him to put his ideas in writing and send them to him. Bacon did so, in three big volumes, which most probably the Pope never read, for they did not prevent Bacon from being again imprisoned.

Bacon's anticipations of modern discoveries are remarkable. Here are his prophecies concerning the steamship, the motor-car and the aeroplane which, with very slight departures from his conceptions of them, were invented from six to seven hundred years after his time. He wrote: 'Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise, cars may be made so that without a draught animal they may be moved with incalculable speed. . . . And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird.' No wonder his contemporaries thought he was a wizard!

***KEY-QUESTION 61:** 'What important change of ideas was shown in the work of Wycliffe and Sir Thomas More?'

***§61.** About a century after Roger Bacon, another Oxford man, not a monk but a university scholar who was also a clergyman, by name JOHN WYCLIFFE, also began to stir up people to question authority, but in a different way. Wycliffe definitely and deliberately challenged the religious doctrines taught by the Roman Catholic Church, and denounced certain practices of the priests which he regarded as evil. To prove that his own views were based on a higher authority than that of the priesthood, namely on the teachings of Christ himself, Wycliffe translated into English

those parts of the Bible in which Christ's teachings are recorded, and encouraged people to read them for themselves. The importance of this lies in the fact that it proves that men were now beginning to adopt what is called a 'Protestant' or 'Nonconformist'¹ attitude towards religion. The essential difference between that attitude and the Catholic or Conformist attitude is that according to the latter view the only people who are really competent to interpret the Holy Books or the doctrines of religion are the members of the priestly class. But the Protestant protests against and refuses to accept this opinion about the unique competence and sanctity of the priesthood. The extreme Protestant or Independent or Nonconformist goes even further, refusing altogether to conform or agree to the right of anyone else to interpret religion to him, and holding that each man must judge for himself the meaning of the scriptures. It is obvious that the Protestant view must necessarily lead to the formation of innumerable sects. The unfortunate thing is that the adherents of each sect were usually convinced that *their* interpretation *alone* was the right one—forgetting that they ought logically to allow to all others the same liberty that they claimed for themselves. Hence the history of Protestantism is almost as plentifully marked by intolerance and persecutions, directed by one or other sect against the rest, as is the history of the church that claims to be the original and authoritative body. It has taken mankind centuries to learn the elements of *toleration* in religious matters. Even now, the lesson has not been fully learnt in many parts of the world. But it was begun when men like Bacon and Wycliffe urged their fellows to base their beliefs upon reason, and the evidence of experiments and proved facts, rather than simply upon blind faith in the authority either of teachers or of holy books.

Roger Bacon and Wycliffe were imprisoned for spreading dangerous ideas. They were more fortunate than many of the brave men who followed them in this search for truth.

¹ That is, protesting against, or refusing to conform (agree) to, the orthodox teaching.

For when the authorities of the Church saw that the growth of the spirit of inquiry was leading people to doubt they tried their best to crush out that spirit, by force and fear. *John Huss*, a Czech professor in the University of Prague, who was a follower of Wycliffe, was burned to death at the stake for refusing to give up his opinions. Many others like him, in most of the countries of western Europe, were tortured and killed for the same reasons, by order of the Inquisition. This was a special court of inquiry set up to deal with cases of *heresy* (i.e., belief in ideas contrary to the orthodox teachings of the Church).

It must not be thought, however, that all Catholics agreed with such methods and narrow ideas. There were many who were sincere believers in their religion, but who also saw that mistakes were being made, and tried their best to get them remedied. Among the greatest of these were two learned men who were friends, *ERASMUS*, a Dutch scholar, and *SIR THOMAS MORE*, who was for some time Lord Chancellor of England (i.e., the highest judge, and president of the House of Lords).

Erasmus had been educated to become a priest and so he knew about all the wrong things which were going on. He began to write about them, and published many books exposing the evils and calling for reforms. He paid many visits to England to stay with his friend Sir Thomas More, who agreed with him in being a sincere Catholic and also in demanding that the Church should put a stop to the bad practices that were going on—evils such as the selling of 'indulgences'. These indulgences were certificates signed by the Pope granting pardon for sins,¹ and they were sold in order to get money for the Church. More was trying to bring about reforms in another way. His famous book *Utopia* is a description of an ideal country, where the people follow their religion sincerely, and are properly governed. It was intended to show the difference between the life that could be lived in such a place, and the actual conditions of life in

¹ This is not a strictly accurate definition of 'indulgences'. Advanced students should seek a fuller explanation.

England and other countries in More's time. But More paid for his sincerity with his life. Because he refused to say that he approved of certain acts of the king of England under whom he was serving (Henry VIII), he was sent to prison, and a year later he was beheaded. His friend Erasmus died the next year.

KEY-QUESTION 62: 'What did Martin Luther do, and what results followed?'

§62. In Germany, about the year 1500, another man who was a Roman Catholic monk, as well as a university professor, made his 'protest' even more vigorously. MARTIN LUTHER was one of those who protested against the sale of the 'indulgences' referred to above. But he went much further. He began to preach and to write against many other Catholic practices and beliefs. The Pope excommunicated him (i.e., dismissed him from membership of the Catholic Church), and as a mark of his defiance of the Pope, Luther publicly burned the Pope's order for his excommunication. The Pope then ordered the king of the country where Luther lived (Germany was then part of the remains of the Holy Roman Empire of Charlemagne) to bring Luther to trial as a heretic.¹ It was decided that his teachings were heretical,¹ and that he was liable to be punished with death. But so many people in Germany sympathized with Luther's opinions by this time, that the sentence was not carried out, and Luther thus became



LUTHER

¹ 'Heretic' and 'heretical' are words formed from 'heresy' which is explained in the previous section.

the leader of a movement of revolt against the Roman Catholic Church, the movement known as 'Protestantism', or the *Protestant Reformation*.

This Protestant Reformation in its turn produced a counter-revolt. Before Luther died, many sincere followers of the Catholic religion began to see the need for reform within the Church. A movement was started to check the spread of Protestantism and to win back to the Church those who had begun to desert it. The most famous among those who worked for this *Counter-reformation* was Ignatius Loyola, who founded the organization known as the Society of Jesus, or the Jesuit Order, a body of monks who still work in many parts of the world.

Protestantism developed not only as a movement of revolt in religion, however, but as a political revolt too, and here it produced some very destructive and far-reaching effects. As a result of the teachings of Martin Luther and his followers on the one side, and of the Jesuits and other keen supporters of the Pope's authority on the other, the rulers of the various nations of western Europe gradually found themselves obliged to support one side or the other in this great dispute. This led to terrible wars between the opposing parties. Spain was at that time one of the most powerful Catholic nations, and Spain was then ruling the Netherlands (now known as Holland and Belgium). The Dutch were strongly in favour of the Protestant cause, and the Spanish king tried to make the Dutch give up their religion under compulsion. This led them to revolt against his rule, and under their great leader, William of Orange (William 'the Silent'), they gained their independence as a nation after a period of intense warfare and fearful suffering lasting nearly forty years. The descendants of William of Orange continued to rule Holland down to the time of the present Queen Wilhelmina.

In Germany an even more dreadful struggle continued from 1618 until 1648, known as the Thirty Years War. The various rulers of the states into which Germany was then divided, took part, together with the king of Sweden,

some on the Protestant, some on the Catholic side. The result was such complete devastation of the whole of Germany that it took generations to restore prosperity to the country. It was largely due to this that Germany achieved unity as a nation so much later than the other western European states.

QUESTIONS AND EXERCISES

1. Contrast the life of the monk, St. Francis, with that of the monks, Roger Bacon and Martin Luther.
2. Why were men like Bacon and Wycliffe persecuted?
3. What is meant by Protestantism, and what were its results?
- *4. How were Luther and William the Silent able to succeed in spite of such powerful opposition?

CHAPTER XVIII

COLUMBUS, THE EXPLORER

THE DISCOVERY OF NEW LANDS

KEY-QUESTION 63: 'How did new knowledge come to Europe, and how was it spread?'

§63. In 1453 the Ottoman Turks succeeded in capturing Constantinople. Even the threat of this had caused, as we have already seen, a flight of Greek scholars with their books into Italy and thence gradually to the countries of western and northern Europe. Already a great deal of questioning and inquiry was going on, as we have learned in the previous chapter. It was with the utmost eagerness that the scholars of the west welcomed the Greek books about science, natural history, geography, astronomy, mathematics, philosophy and medicine, which the fugitives from Constantinople brought. The study of Greek became one of the marks of the new learning.

Most fortunately, just at the same time, the means of *spreading* the new knowledge was also found. The art of making paper had been discovered in China as far back as the second century B.C. The Arabs learned it from the Chinese at the time when they were invading Turkestan (see chapter XIII, §47). Europe learned it in turn from the Arabs, along with many other things. Printing, too, was done in China long before it was invented (perhaps independently) in Europe. It is not exactly known who was the first printer of books in Europe. Anyhow, it was about the year 1440 that printing from movable type was done in Holland, and in Germany. ('Movable type' is type in which each letter is cut separately on a small block: it had been done earlier by carving out whole words, which necessitated a separate block for each word.)

The first printing-press in England was set up by William Caxton in 1477.

The manufacture of paper and the invention of printing helped immensely to make the new learning a much more widespread interest than any previous revival of learning in any part of the world had ever been. One of the chief



PRINTING PRESS OF THE SIXTEENTH CENTURY

reasons why the splendid scientific work of the Alexandrian scholars had not produced any marked effect on the people as a whole, was that they had no means of multiplying copies of their works, except by the laborious process of copying them by hand. Thus, education was necessarily the privilege of a few; nothing like our modern popular education was at all possible. But with printing, and the consequent cheapening of books, knowledge began to come within the reach of all who were willing to take the trouble

to learn to read. And the work of men like Wycliffe, who urged the people to read the scriptures for themselves so that they need not rely on the interpretations of priests, greatly helped to create a demand for books—in this case, of course, for copies of the translations of the Bible. That is why the Bible was one of the first books to be printed in large numbers. After that came story-books, and books of travel and adventure like Marco Polo's; for everyone likes stories.

But besides hastening the coming of the new learning to Europe, the conquests of the Ottoman Turks in eastern Europe and the Middle East (i.e., Asia Minor, Syria, Egypt, Mesopotamia and Persia) had another very important effect on the development of western civilization. To that we shall now turn.

KEY-QUESTION 64: 'Why did the European traders turn westward, and what new discoveries helped them in that?'

§64. We have seen (in chapter xv, §§53 and 54) how the conquest of the Middle East by the Seljuk Turks blocked the trade routes between west and east, and how this was one of the causes of the Crusades. Now the conquest of the same area by another race of Turks produced a similar blockage. But it was remedied this time not by a crusade of Christian soldiers, but by the daring discoveries of Christian sailors. The first to be driven to make those discoveries were, naturally, those whose trade had been upset: the Genoese,¹ the Portuguese and the Spanish; and later, the northern seafaring nations, the Dutch, and the English. And we should remember that, at any rate at first, it was not a new continent in the west that they sought to discover, but a way to restore trade with the Far East.

Two things helped them immensely, which earlier sailors could not have had. First, the mariner's compass had by that time reached Europe through the Mongols. Second, the knowledge that the earth was a sphere had come

¹ People of Genoa in Italy.

through the printing of the works of the Alexandrian Greek geographer, Eratosthenes (see §22); from this they knew that it was possible to reach the Far East by sailing westward. From the compass, and from the more accurate calculations of latitude and longitude (also a result of the New Learning) they drew confidence to take the risk of launching right out into the great oceans, out of sight of land for days and weeks.

By the year 1445 the Portuguese were trying to get round Africa to the south. In 1486 Bartholomew Diaz reached the Cape of Good Hope. And about this time, a certain Genoese captain, Christopher Columbus, was trying to get support for an expedition across the Atlantic to the part of the world where, he thought, he would find Japan, of which he had read in Marco Polo's travels. Being a poor man himself, Columbus's only hope of getting a ship



CHRISTOPHER COLUMBUS

was to obtain the support of some rich and powerful person. With this object he went from one court to another; first to the king of Portugal, then to the king of Spain, and then to Henry VII of England, but without success. At last the king of Spain gave him three small ships, the largest of which was of only 100 tons. He set sail from Spain in 1492.

For more than two months they sailed on, without a sign of land. At length they saw some birds, and a carved piece of wood, and a branch of a tree floating in the sea, and they knew that land could not be far off. At ten

o'clock at night on 11 October 1492, they saw a light ahead. How excited they must have felt that night, and how impatient for the dawn! Next day, the land was in front of them, and they went ashore, bearing the flag of Spain. They met men with darkish bronzed complexions, who were certainly not Japanese. So, Columbus thought, it must be India that they had reached, not Japan. Thus they named the land the West Indies, and its people they called Red Indians, because of the reddish tint of their skin, quite different from the complexion of the Indians of the east. After staying a few months, Columbus and his gallant band sailed again for Spain, taking with him gold, cotton, some birds and beasts unknown to Europe, and two Red Indians, to prove that he had really reached his goal.

Columbus was received with great honour and rejoicing, and the Spanish king was now only too eager to supply him with ample ships and men for a second expedition. He sailed the very same year with no less than seventeen ships and fifteen hundred men with instructions to take possession of all the new lands in the name of the king of Spain. He made a third voyage too, and became Governor of the Spanish colony; but soon after this he fell from favour and was actually imprisoned by those on whose behalf he had done so much by his bravery and persistence. It is interesting to note, too, that he never knew that it was a new continent that he had discovered; to the day of his death he believed that he had sailed round the globe to Asia.

Moreover, Columbus never actually reached the mainland. All his



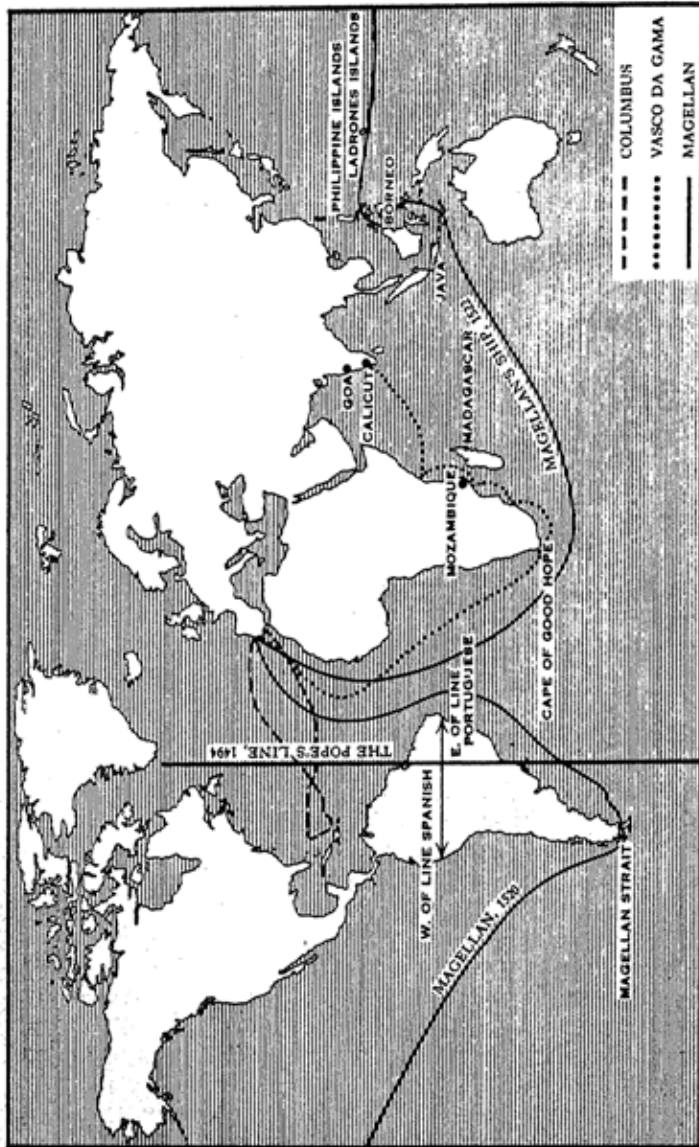
FLAGSHIP OF COLUMBUS

voyages were to the West Indies. The explorer who was given the honour of having the new continent named after him was Amerigo Vespucci, an Italian merchant who was so thrilled at the news of Columbus's discovery that he gave up his business and took to exploration. He reached the coast of Brazil in 1499.

KEY-QUESTION 65: 'Who first sailed round the globe?'

§65. Columbus's success had a tremendous effect in stirring up the spirit of adventure throughout western Europe, and the whole of the next century is marked by daring voyages of discovery in all directions. In 1497, even before Amerigo had reached South America, the Portuguese captain, Vasco da Gama, sailed right round the Cape of Good Hope to Zanzibar on the east coast of Africa. From there, with the help of an Arab pilot, he sailed on to India, reaching Calicut on the Malabar coast. Within a few years other Portuguese sailors reached Java and the other islands of the East Indies.

From 1519 to 1522 took place the most remarkable voyage of all. A Portuguese captain, named Magellan, in the service of the Spanish king, coasted to the south of South America and passed through the stormy and dangerous strait that has been named after him, into the Pacific Ocean. Spanish explorers had already looked upon the Pacific from the land, when they climbed the mountains of the Isthmus of Panama, but Magellan was the first to sail upon that ocean. And he did not stop at that. Pushing out bravely ever westward into the unknown, Magellan and his men sailed without sight of land for ninety-eight days. At last in 1521 they reached a small group of islands which they named the Ladrones islands, which means the islands of robbers (probably because the inhabitants were so anxious to possess the various wonderful things they saw in the ships of their visitors). Then they came to the Philippines (named after King Philip of Spain) where unfortunately they got into trouble with the natives and a fight took place in which Magellan and several other captains were killed. The



ROUTES OF THE EXPLORERS

remainder of the party then sailed for home, which meant that they had to cross the entire Indian Ocean and sail round Africa from east to west, and then northwards to Spain. Only one ship reached home, out of the five that had set out three years before. And out of the two hundred and eighty men who started, only thirty-one returned, without their captain. They and their ship *Vittoria* (victory) were the first who ever sailed right round our globe.

KEY-QUESTION 66: 'Who conquered Peru and Mexico, and what were the results?'

§66. Before we end this chapter we must look a little ahead to observe some of the results of these discoveries of new lands and new ways to reach the old ones. It is worth noting that, though the sea-captains themselves may in many cases have undertaken their voyages out of sheer love of adventure, the object of the people who provided the ships, men and cargoes was quite different. They wanted trade; or, later, the chance of getting treasure easily. Trade, as we have seen, was the object of the Portuguese explorations of the sea-route round Africa to the Far East. It was also the object of the Dutch, English and French enterprises in the same direction. With the same object, too, the Dutch, English and French tried to find alternative routes to the east round the north of Asia and the north of America (the 'North-East' and the 'North-West Passages') because the ports on the south-east and south-west routes were all claimed by the Spaniards and the Portuguese.

The claim of Spain to the whole of the New World west of the Pope's line (the line by which the Pope divided the newly discovered lands between Spain and Portugal: see map) had terrible and amazing results. In the highlands of South America and Central America the Spanish explorers found flourishing and immensely wealthy civilizations. Because these were civilizations of non-Christians they considered themselves justified in doing their utmost to destroy those ancient peoples (the Incas of Peru and the Aztecs of Mexico). They robbed them of the enormous

stores of gold and precious stones which had been accumulated for centuries in their temples and palaces. With the help of gunpowder, these two ancient civilizations of the New World were practically wiped out of existence in the first half of the sixteenth century. Shipload after shipload of their treasure went across the Atlantic to enrich Spain, which, owing mainly to this, became the leading power in Europe for about a century. Such easily-won gold was too tempting, however, to be allowed to go to Spain unchallenged. It was in the rivalry to get the gold and the trade of the New World that the English came to blows with the Spaniards in the time of Queen Elizabeth, in the second half of the sixteenth century. From this time dates England's rise to importance as a seafaring and trading nation. The English met with other rivals in the Portuguese and the Dutch, and, later, the French, especially in the east. The battle for trade, and power over the trade-routes led to actual war in the seventeenth and eighteenth centuries.

QUESTIONS AND EXERCISES

1. Why did the new knowledge have a much greater effect at this time than in the time of the Greeks?
2. Some of the Greeks knew that the world is a sphere. Why did they not try to sail round it, and why did people try at this time?
3. Describe the adventures of Columbus, and of Magellan.
- *4. Why did the Spaniards conquer the Peruvians and Mexicans? Why were they able to succeed so easily? What was the result of their success?

CHAPTER XIX

LEONARDO DA VINCI, THE GENIUS THE NEW LEARNING

KEY-QUESTION 67: 'In what ways was this a favourable time for inventors and artists?'

§67. The new spirit of inquiry and daring began to smoulder in western Europe from the thirteenth century onwards. In the fifteenth century it was fed by the new learning brought by the Greek scholars. It was spread by the invention of printing, and fanned into a blaze by the discovery of new routes and new lands. It affected the life of the time in every direction. By the beginning of the sixteenth century, conditions had become much more favourable for the growth of the arts of Peace. Clever men, who in times such as those in which Roger Bacon had lived would have had to work secretly in monasteries if they wanted to work at all, could now find patrons to encourage them. Princes and nobles no longer spent nearly all their time in fighting: being more cultured than their forefathers, they took pleasure in helping scholars, artists and inventors to do their work.

It was in Italy about this time, that a genius, perhaps the most all-round genius the world has ever known, was born. His name was Leonardo, and he was born in 1452 in the little town of Vinci¹ near Florence. His father was a notary.² As a boy Leonardo was keen on all sorts of hobbies, particularly on music and painting, and one day his father showed some of his son's sketches to a friend of his, who was an artist. The ability of Leonardo was at once perceived by the artist, who immediately invited him to be his

¹ Pronounced 'vin-chee'. ² One who draws up legal documents.

pupil. For seven years Leonardo worked under him, soon learning all that his master could teach, and surpassing him. At the age of twenty he was one of the recognized artists of the city of Florence.

But Leonardo was not content to achieve greatness as an artist and sculptor only. His was one of those exceptional minds which finds interest in everything around it. He was full of original ideas for improvements and new inventions of every sort. He was already thinking out plans for various kinds of machinery, for bridges and canals, for guns and other improved weapons, for re-building towns on sanitary lines, and even for making aeroplanes. Most of these were things which a private individual could not afford to undertake, so Leonardo was on the look-out to find as a patron some prince or ruler enlightened enough to want to introduce these improvements into his State. For a year or two he worked for the ruler of Florence, the famous Lorenzo de Medici who did much to beautify that city with fine buildings and beautiful statues and paintings. Then an offer was made to him by the Duke of Milan, and he entered the Duke's service when he was about thirty years of age.

Italy at that time was not under one ruler: it did not become a united nation till centuries later. In Leonardo's day it was divided into a number of feudal states, each one with its own independent ruler or Duke. Fortunately the rulers were often rivals not in war only, but also in beautifying their chief towns. For Italy had a double heritage—that of the Roman Empire, grand even in its ruins, and, along with that, the love of Beauty which, as we have seen, was the great characteristic of the ancient Greeks. Both these heritages were combined in the re-birth of culture in Italy, and to them was added the new energy of the nomadic invaders from the north and east, who had now become the settled inhabitants of the country.

KEY-QUESTION 68: 'What great work did Leonardo do in Milan?'

§68. So Leonardo went to Milan. It is interesting to read his own account of his plans and inventions. This is what he wrote in reply to the Duke, when the latter was inquiring what he could do, with a view to offering him the appointment. He says:

'I can construct bridges which are very light and strong, and very portable, with which to pursue and defeat the enemy: others more solid to resist fire or assault: and I can also burn and destroy those of the enemy.

'I know during a siege how to draw off the water from the trenches and make endless battering-rams and scaling ladders and such like.

'I have ways of destroying every fortress, even if it should be built upon rock.

'I can make cannon light and easy to move, from which I can hurl small stones like hail, the smoke of which will strike terror into the enemy.

'I know how to make secret ways underground to any given point, even if they must pass under trenches or a river.

'I can make armoured wagons carrying guns, secure and unattackable, which will break through any body of troops, and make a way for the infantry to follow unharmed.

'If there is need for them, I can make cannon and mortars and field-pieces of beautiful and useful forms and out of the common use, or catapults and other instruments: according to the circumstances I will contrive endless means of attack and defence, and at sea I have many machines suitable for attack or defence.'

And these were not mere dreams or idle boasts, for he ends his letter by saying:

'If any of the above-named things seem to anyone impossible and not to be done, I am prepared to make a trial of it in your park, or whatsoever place may please your Excellency, to whom I commend myself with the utmost humility.'¹

¹ Quoted from Mrs Laurence Binyon's *Paths of Peace*, Book II.

The first thing that Leonardo was asked to do by his new employer was to make a great equestrian¹ statue of the ancestor of the Duke. Leonardo was so anxious to do this work perfectly that he spent several years in making a special study of the anatomy both of men and horses, and in mastering the art of making bronze casts on a large scale. Then he made sketches of parts of the statue and finally a plaster model of the whole; but when it was almost finished he became dissatisfied with it, and began all over again. It was not until 1493, nearly ten years after he entered the service of the Duke, that he exhibited the finished model. It was of enormous size, being no less than twenty-six feet high, and records of the time show that it excited immense admiration. Unfortunately it was never cast in bronze, for a few years later Milan fell into the hands of enemies of the Duke, and the great plaster model was first damaged by being shot at, and then completely destroyed.

But during those remaining years in Milan Leonardo did other marvellous work. When plague broke out in the city, which was very insanitary, he made plans to reconstruct it on modern lines. He also made plans for beautifying the Fort and completing the Cathedral, but they were not carried out. The work for which he is most famous of all was begun in 1494; that was his great wall-painting of 'The Last Supper'. Just as in Ajanta the Buddhist monks have painted the walls of their monastery with pictures of scenes from the life of their great teacher, so in Italy it was the custom to have scenes from the life of Christ painted on the walls and ceilings of churches and monasteries. The richer monasteries often employed the most famous artists to do these. This was how it came about that Leonardo was asked to make on the wall of the monks' dining-hall a great picture showing the last supper which Christ had with his twelve disciples before he was arrested by the Romans. Leonardo took four years to complete this picture. Unhappily, just as in the case of the Ajanta paintings, the

¹ On horse-back.

weather has affected the plaster of the wall on which it was painted, and it is no longer to be seen in its original perfection. But even as it is, it is one of the greatest masterpieces of painting that has ever been created.

Leonardo's next work was to help a friend of his, a great mathematician, in the writing of a book on mathe-



LEONARDO PAINTING *The Last Supper*

matics. But this was interrupted by official tasks of a completely different nature, one of them being to decorate the rooms of the Duke's palace, and the other to improve the system of canals throughout the State. Soon after this, Milan was invaded, and Leonardo thought it safer to leave the place, which he did in the company of his mathematical friend, in 1499.

KEY-QUESTION 69: 'In what ways was Leonardo an exceptionally great man?'

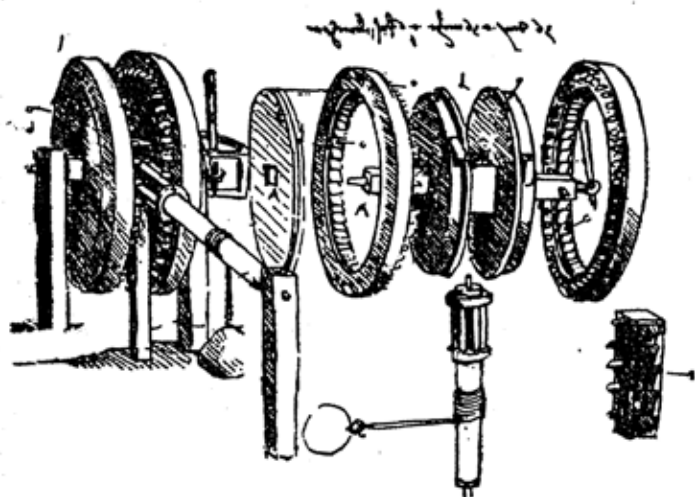
§69. So Leonardo went to Venice, and there he again took up his mathematical studies, and also interested himself keenly in physical geography and the possibilities of utilizing the tides of the sea to generate power for machinery. Then, for about a year he entered the service of another Duke, and spent a very busy time touring all over central Italy, planning and directing the construction of irrigation works and harbours. He also made with his own hand a set of large-scale maps of this part of the country. Soon after this he painted another of the pictures which have made him world-famous—the wonderful portrait of the Lady Lisa. A few years later, this picture was seen by the king of France, Francis I, who thought so highly of it that he purchased it, and it has been safely preserved to this very day. Moreover, the king was strongly attracted by the artist himself on meeting him, and invited him to spend the remainder of his life in France. Leonardo was by this time over 60 years old, and he accepted the offer. He spent the last three years of his life in peaceful activity (for he was a man whose mind could never be idle) in a castle which his royal friend allotted for his use. Even during the last year of his life he was busy designing a new palace for the king, and in planning a great project for a canal to join the two important rivers of France, the Loire and the Saone. He died in 1519.

Great geniuses are often so much occupied with their own thoughts and plans that they have no time or interest for ordinary affairs. Leonardo da Vinci was not like that. He was sociable and lovable. When he was young he was noted for his handsome appearance and fine physique; he is said to have been 'of a fine person and full of grace'; he had golden hair and such strong hands that he could bend an iron horse-shoe as if it had been made of lead. He was very fond of horses, and was a splendid rider. He loved birds, and when he passed shops where birds were

kept for sale in cages, he used to pay the price asked for the birds, and set them free. Though he used sometimes to retire to lonely places and spend days in meditation, or in intense concentration on some work that he had in hand, yet when he joined the company of others, he was the jolliest of companions. He was always ready to use his great gifts in giving pleasure to others, by singing or reciting, or by devising clever mechanical appliances for theatricals, displays and other festivities. One of the last things he did in his life was to direct the festivities on the occasion of the marriage of the eldest son of his friend the French king. So great and clever a man might well have excited the envy of others, especially if he had been of a proud nature. But Leonardo, though he knew well what great powers he possessed, used them throughout his whole life with such humility and goodwill towards others that he made no enemies but only friends.

Leonardo left behind him—in addition to his accomplished works of drawing, painting, sculpture, and engineering—his writings on anatomy, on the flight of birds, on the power of water, on the art of painting, and many volumes of notes on mechanical inventions. For centuries all except his works of art and his book on the art of painting lay unheeded, or regarded as of minor importance. But modern scholars believe that Leonardo had advanced so far towards the solution of the problem of flight that, if he had had at his disposal some power like petrol, he would have been successful in inventing the aeroplane three and a half centuries before our time. He also knew a method of remaining a long time under the water, but he refused to tell of it 'because of the evil nature of man'.

Leonardo was indeed a pioneer of the New Learning, and his footprints went so far ahead of those of his fellows that even now we are only just arriving at the point where his journey ended.



DRAWING FROM LEONARDO'S NOTE-BOOK

QUESTIONS AND EXERCISES

1. Why may Leonardo da Vinci be rightly called 'the most all-round genius the world has ever known'?
2. What modern inventions are suggested in the list given in §68?
3. Mention some of Leonardo's most famous works of art, and describe one of them.

CHAPTER XX

THE NEW NATIONS AND THEIR KINGS. SPAIN, FRANCE AND ENGLAND

KEY-QUESTION 70: 'What ideas help people to unite?'

§70. In the times in which you and I are living we hear a great deal about 'nations' and 'nationalism'. But perhaps you have noticed that until we reached chapter XVIII, in which we mentioned the beginnings of trade-rivalry, we hardly ever used the word 'nation'. It is at this point, therefore, that we must find out exactly what is meant by a 'nation' and how the modern nations came into existence.

What is a 'nation'? Is it a group of people all speaking the same language? No: for the people of the United States of America, and the people of the British Isles are alike in speaking English, but they are distinct nations. The Swiss, moreover, speak three different languages in the three portions of their country, namely, French, German and Italian; but the Swiss are a nation by themselves, and not a part of the French, German or Italian nations. It is not necessarily a matter of religion, either, for there are people of various religions in countries like England and Germany. Then, is it a matter of racial origin? But the English (and still more the American) nation is a mixture of people of many races. They are made up of the ancient Britons who were Celts, the Romans, the Picts and Scots, the Angles from Germany, the Danes and the Northmen, the Normans from France. The United States consists of all the various immigrant peoples such as Germans, Italians, Russians, Swedes, etc. What, then, is this puzzling thing we call a 'nation'?

In history, specially from this point onwards, we use the names of the various nations as if they were the names

of enormous personalities. We speak of England attacking Spain, and Germany invading France. We even attribute feelings to these personalities, as when we say that Russia was *afraid* of being invaded by Japan. And we have made pictures of these persons too; you have surely seen the image of 'Britannia' on a British penny, a lady with a three-pronged spear, and a shield and helmet. Or you have seen cartoons of 'Uncle Sam' and 'John Bull', or pictures of 'Mother India'. What are they? The answer is: they are *ideas*.

Probably you will say that, if they are only ideas, they may easily change. That is exactly what has happened. Fifty years ago, people in India never thought of themselves as sons and daughters of Mother India. They thought of themselves as Rajputs, or Bengalis or Tamils, or, more probably, as Brahmins or Kshatriyas. In the same way, in the days of Leonardo da Vinci the Italians did not think of themselves as members of the Italian nation; they thought of themselves as men of Florence, or of Milan. Further back in history, a Frank who was an official under Roman rule was much prouder of being a Roman citizen than of being a Frank. It depends, you see, upon the extent to which people feel that they have *interests in common*. If you were a Roman Catholic, for example, or a Muslim, and if you felt that you had more in common with fellow-Catholics or fellow-Muslims than you had in common with your next-door neighbour who happened to be a Protestant or a Hindu (even though he belonged to the same race as yourself and spoke the same language) then, naturally, your actions would be influenced by that *idea*. Then, if you were asked to join in some common action, whether peaceful or warlike, you would not respond to the idea of belonging to the same *nation* but rather to the idea of belonging to the same *faith*. And it is just because people in past times were influenced more by the idea of having the same religion, or of belonging to the same city, or the same caste, that we do not hear anything about 'nations' until comparatively modern times, that is, till after the Renaissance or the Revival of Learning. That may be partly due to the

fact that the new learning, and the discoveries that accompanied it, caused the men of the western world to revise their ideas about almost everything, and about religion among other things.

This breaking-up of old ideas, however, would only account for the disappearance of the old feeling of religious unity. How can we explain the appearance of the new ideas of national unity?

KEY-QUESTION 71: 'What caused the different peoples of Europe to begin to think of themselves as "nations"?'

§71. The most important cause of it, perhaps, is this. *When people have to resist a common enemy, they begin to feel themselves united.* Let us try to follow up this idea.

In the feudal times, as we have seen, there was no strong central authority in the various countries. The people were divided into small groups, each group being subject to its feudal lord. But about the fifteenth century, things began to change; and the use of gunpowder in warfare had a good deal to do with this. So long as fighting remained mainly a matter of hand-to-hand combats, the personal bravery of those whose main occupation was fighting (that is, the nobles, the fighting class or Kshatriyas) counted for a great deal. But the invention of gunpowder made it as easy for a common man to kill a knight as for a knight to kill a commoner. The bullet did its work equally well, whether the gun was fired by a prince or a peasant. So the power of the nobles began to decline, and that of the king to increase. The king had fewer serious rivals to his power among his own nobles. His chief rivals thus became the neighbouring kings.

Now when the kings had less fighting to do against their own nobles, they turned their attention to enlarging their dominions. Naturally, they found they could not do this unless they invaded the countries of their neighbours. It was easy to find some excuse for doing that. When both parties were warlike, like the English and Scots on each side of the border between England and Scotland, the smallest thing

was enough to set them fighting. In other cases, the king of one country would claim to be the rightful king of a neighbouring country, on the pretext that his ancestor had been the original ruler of that country. This was the cause of several invasions of France by English kings in the Middle Ages, and in the fourteenth and fifteenth centuries a large part of France was under the rule of English kings. Yet another pretext was that of religion. This naturally arose after the time when the Protestants began to split off from the Roman Catholic Church. It was the cause of a very bitter attempt by the king of Spain, who was a Roman Catholic, to crush the Protestants in Holland (see §62 end).

Every one of these attempts to force the people of one region to become (against their will) the subjects of the king of a neighbouring region helped to make the attacked people unite in resistance to the invader. In the face of danger from a common enemy they began to forget the differences which had formerly seemed so important; they began to think of themselves as a 'nation'. This is how the spirit of nationalism arose.

KEY-QUESTION 72: 'What caused the beginning of nationalism in France, Spain, Switzerland, England and Russia, and checked it in Germany and Italy?'

§72. It is helpful to take some examples. The people of France began to have this feeling of unity in resisting the invasions of the English. A climax was reached when in the year 1430 the famous Joan of Arc, a peasant girl who dressed herself in armour and led the French armies, actually succeeded in driving the English out of France and in having the king of France crowned in France's ancient capital city, Rheims. About the same time, Spain was undergoing a similar change. We have seen how it had been invaded by the Muslims. After several hundred years of Muslim rule, the Christians began to unite, and under King Ferdinand of Aragon the Muslim rule was ended in 1492. In 1499 the people of Switzerland won their complete independence from the Austrians who had been oppressing

them for centuries. The Swiss formed themselves into one of the first of the European republics, and it is interesting to note that differences of language formed no obstacle to their unity.

The English began to develop a strong spirit of nationalism a little later, mainly due to the danger that threatened them from Spain in the reign of Queen Elizabeth. There were two reasons for the enmity. First, the Spaniards were angry with the English sailors for interfering with their ships that brought gold from the newly discovered Americas. Secondly, Queen Elizabeth was a Protestant, and the king of Spain wanted to win back England for Roman Catholicism. As he could not attack England except by invading it from the sea, he sent a great fleet of warships (an *armada*) which was defeated in 1588 by the lighter and more skilfully manned English ships.

This same King of Spain tried to force his own subjects in Holland to give up their Protestant religion as we learned in §62. This united them in resistance to him, and after a tremendous struggle the Spaniards had to give up their attempt and recognize Holland as an independent republic in 1609. One more 'nation' had been born.

Russia was another country which began its existence as a nation through resistance to invaders. We have seen how Russia formed part of the huge empire of Jenghiz and Ogdai Khan. Till 1480 the Duke of Moscow was a feudal chief under Mongol rule. But in 1480 Ivan the Terrible refused to pay tribute to the Mongols any longer, and declared himself 'Tsar' (Cæsar) of Russia.

The other modern nations did not develop until some time later. Germany was hopelessly divided by religious struggles till the eighteenth century. Some of its feudal princes took the Catholic side and some the Protestant. From 1618 till 1648 a terrible war, known as the Thirty Years' War, between the rival princes and their supporters, devastated the whole country. Italy, too, developed the spirit of nationalism quite late, partly because of the strong influence of Catholicism exerted through the Pope's court at Rome, and partly because of the existence of the many

rival small states which we noticed in the previous chapter. It was not until 1861 that the whole country was united under one king, mainly due to the efforts of the famous patriot Garibaldi about whom we shall read in chapter xxix.

Nations developed in eastern Europe only when the rule of the Turks was thrown off, which took place about a hundred years ago.

KEY-QUESTION 73: 'Who were the strong kings of Spain, France, England, Russia, the Turkish Empire and India, at this time?'

§73. Due to all the causes above mentioned, the sixteenth century was a century of strong kings, and it is worth while noticing the names of some of these. We have already mentioned FERDINAND, the king of northern Spain (Aragon) who united that country in resistance to the Muslims. Not long after his death, the kingdom of Spain became united with that huge area of northern and central Europe which had been called 'The Empire' or 'The Holy Roman Empire' since the time of Charlemagne. This was due to the intermarriage of the royal families of central Europe with those of Spain, which resulted in several thrones being inherited by one prince, Charles V. Charles's empire included the Netherlands (Holland and Belgium) and this was how it came about that his son, Philip, who became king of Spain when Charles died, was also ruler of Holland. It was this Philip who attacked England with his Armada, and who tried to force the Dutch to become Catholics.

About the same time there was also a strong king in France. His name was FRANCIS I. England at that time had HENRY VIII as its king. These three kings, of Spain, France and England, were rivals and when they were not fighting with each other openly, they were secretly supporting each other's enemies, or plotting each other's downfall. It was partly owing to this rivalry of kings that Henry VIII declared that he was independent of the authority of the Pope (the king of Spain being the great supporter of Roman Catholicism and the Pope's authority). This action led to England being

regarded as a Protestant country, and increased the feeling of national independence.

We have already mentioned the strong ruler of Russia, IVAN THE TERRIBLE, Duke of Moscow, and the first Tsar.

Islam, too, had strong rulers at this time. In 1520 SULEIMAN THE MAGNIFICENT became Khalipha, and once again the whole of the Middle East was under one strong ruler. Suleiman not only ruled from Baghdad to Constantinople, but he extended Turkish rule right into central Europe. The whole of the Balkan peninsula came under his rule, and the whole of Hungary. He besieged Vienna in 1529, but could not take it. Once again—as when Charlemagne's ancestor at the battle of Tours resisted the Muslim attack on Europe from the west through Spain—Islam was checked from further advance. Northern and western Europe (except Spain) never came under Muslim rule.

One other strong Muslim ruler of these times we must also note. That is BABUR, the descendant of Jenghiz Khan, who had set up his kingdom in Afghanistan in 1505. He then invaded India, winning a great victory over the Rajputs and capturing Delhi in 1525. He was the founder of the Mogul Empire in India. His grandson AKBAR was another great king, so great that we must now devote a separate chapter to the footprints which he left on the sands of India.

QUESTIONS AND EXERCISES

1. What is 'nationalism' and what were some of the causes of its beginning?
2. Give some examples of how the spirit of nationalism has grown in some countries in the present century, and try to explain why.
- *3. Discuss the benefits and the evils of nationalism? Is it necessary for people to go through the stage of nationalism?
- *4. Is a stage of political development possible beyond the stage of nationalism? If so, what is it, and how can it be approached?

CHAPTER XXI

AKBAR, THE UNIFIER, AND SHIVAJI, THE PATRIOT

KEY-QUESTION 74: 'Who were Akbar's ancestors, and what happened to his grandfather and father?'

§74. We learned in chapter XIII how the intense enthusiasm of the early followers of Mohammed enabled them to carry all before them and to create, in less than a century after Mohammed's death, a great Islamic Empire stretching from Spain to Sind. After the time of Harun-ar-Rashid this empire broke up, but the broken parts all remained Muslim. One of those parts was the hilly country adjoining India on the west, now known as Afghanistan. From here the Muslims continued to make attack after attack on the fertile plains of the Punjab. Their principal opponents were the Hindu Rajputs, and in spite of their brave resistance, the whole of the Indo-Gangetic plain as far east as Benares was brought under Muslim rule by the end of the twelfth century. The Rajputs had to retire to the less fertile regions in the neighbourhood of the great desert of India, and to the hill-fortresses of the central plateau.

The Muslims from Afghanistan were in their turn attacked by the Mongols, the descendants of Jenghiz Khan, who descended on them in 1398, led by the famous Timur the Lame. This was an invasion for purely destructive purposes; Delhi was sacked and the inhabitants massacred; but the Mongols did not stay in the country. But the next invasion by the Mongols was of quite a different nature. It was led by a descendant of Timur, BABUR, who had come to the throne of Samarqand when he was only eleven years of age. Ten years later he invaded Afghanistan and made himself king there. Twenty years after that, he invaded

north India, which was undergoing a period of confusion after the raids of Timur. By 1526 he had made himself master of Delhi by defeating at Panipat the Muslim sultan who was reigning at the time. Having crushed his Muslim opponents, he turned to deal with the Rajputs, whom he defeated at Sikri, the year after. Four years later he died.

Babur was a man of culture as well as a great general. When he died he was ruler of an empire which extended from the Aral Sea to the borders of Bengal and the Deccan. But his enemies were not completely subdued. As soon as his son Humayun succeeded to the throne, they attacked him on all sides (especially the rival Afghan Muslim princes whom Babur had defeated). For some time Humayun not merely suffered defeat and the loss of the throne, but had to fly for his life through the jungles and deserts of Rajputana and Sind. It was at this time, when his father was a fugitive, that AKBAR was born. It was only at the end of his life that Humayun recovered the throne of Delhi with the help of the king of Persia. By this time Akbar was about fourteen years old, having spent most of his boyhood in Afghanistan. When his father died, Akbar was faced with enemies on every side, and though he was still hardly more than a boy, he spent the next seven years in fighting. First he established order in the region round Delhi and Agra, then in the Punjab, then in Rajputana (where he captured the almost impregnable fort of Chitor), and finally in Gujerat and Bengal.

KEY-QUESTION 75: 'How did Akbar win the goodwill of his Hindu subjects?'

§75. Akbar was a great general, but what is far more remarkable than his re-conquest of India is the way in which he consolidated and administered his empire. The stormy times he had experienced in his boyhood had prevented him from having the opportunity of a literary education such as his father and grandfather had enjoyed. But he far more than made up for that by his own natural abilities, particularly by that quality of broad-mindedness in which he

resembled his ancestor Kublai Khan. The Mongols had by that time embraced Islam, but Akbar's outlook was not of the kind which refuses to see good in any other religion. It was this broad-mindedness, as well as his ability to choose the right men to assist him in his work, regardless of their race or creed, that enabled Akbar to establish his power so securely in so short a time.

The above qualities were shown, first, in the way in which he treated the Rajput chiefs and nobles. The system of that time was, as it had been in Europe in the Middle Ages, a feudal system. Instead of showing special favour only to the Mogul (Mongol) nobles, he made a point of showing equal honour to Hindus and Muslims alike. He bestowed positions of responsibility on those who proved themselves capable, whatever their race. One of his ablest generals was the

Rajput prince, Raja Man Singh, while his Finance Minister was Raja Todar Mal, a Hindu. It was through the loyalty and help of such men that he was able before his death to include within his empire such distant places as Afghanistan, Baluchistan, Sind, Kashmir, Bengal, Orissa and Berar.

It was Akbar's care, too, to make his subjects contented. This he managed partly by his policy of religious toleration and partly by his refusal to show favour to any one section of his subjects. With the help and advice of Raja Todar Mal he established a system of revenue which the people felt to be just and reasonable. The land was surveyed, and the districts classified according to their fertility. The cultivators then had to pay at the rate of one-third of the value of their gross produce, either in money or in kind



AKBAR

(that is, in goods or crops). The work of collecting revenue was entrusted to middlemen, who were allowed to keep a fixed percentage of what they collected. Magistrates were posted in all the large villages and towns to prevent the middlemen from over-taxing the villagers, and courts of appeal were set up in the chief towns, the final court of appeal being the emperor himself. It was these middlemen or revenue-collectors of Akbar's time who gradually became the zamindars and taluqdars of northern India today.

Like Alexander the Great, Akbar had the idea of uniting his people through intermarriage. He himself set the example by marrying into the families of several of his nobles, and what is more remarkable, not only the Muslim ones, but into those of the Hindus. His favourite queen was Jodh Bai, the daughter of his Rajput general, Raja Bihar Mall of Jaipur. To this day may be seen in the palace of the Fort at Agra (Akbar's chief capital city) the beautiful rooms he built for her—including a temple in the Hindu style of architecture.

Akbar went even further. He had a deep and genuine interest in religion, and he made all possible efforts to discover the truth, regardless of the source from which it came. For this purpose he gathered at his court learned men of different faiths, Muslim maulvis, Hindu pandits, Jain monks, and Christian priests—the last-mentioned being Jesuit (Roman Catholic) missionaries from Europe. With these he discussed philosophical and religious questions, and towards the latter part of his reign, with the help of his friend, the philosopher and historian, Abul Fazl, he actually founded a new religion, called the *Din Ilahi*. The object of this was to unite people of all religions in the worship of one God, whose symbol is the Sun, and whose earthly representative is the king. But in such ideas Akbar was much too far ahead of his time to be successful in making converts and the new religion died with its founder. Akbar was 63 years old when he ended his life in 1605.

KEY-QUESTION 76: 'How was Akbar's great work undone?'

§76. If the policy of Akbar had been continued by his successors, India might have been a united nation under Mogul rule to this day. But Akbar was unfortunate in his sons, grandsons and great-grandsons, and within a century they undid the whole of the great work that he had begun.

Akbar had been brought up to a hard life. His eldest son, Salim, who took the title of Jahangir when he succeeded to the throne, was used from boyhood to the luxurious life of a palace, with unlimited wealth and power. During the twenty-two years of his reign there was no decline in the power of the Moguls, but Jahangir himself was too fond of luxury to bestir himself to any great deeds. He was greatly under the influence of his famous queen Nur Jahan, who practically ruled the empire, placing her relatives in most of the important positions. Jahangir's reign is noteworthy because on two occasions, in 1608 and in 1615, ambassadors came to him from King James I of England, asking him to permit the English merchants of the East India Company to trade, and to build factories for that purpose on the coast. Jahangir met the English ambassador, Sir Thomas Roe, at Ajmer, and the ambassador returned with him to Agra, and remained in India for several years. He had to go back disappointed, as Jahangir did not grant King James's request. 'But this did not prevent the Europeans (Portuguese, English, Dutch and French) from continuing their trading expeditions to the East, in search of spices, fine silk, cotton cloth (*muslin*=Muslim, and *calico*=Calicut), and pearls. We shall see later how this ended in their getting control over the countries they first came simply to trade with.

Jahangir's son was Shah Jahan who will ever be remembered for his famous buildings in the Mogul style—the marble palaces at Delhi, which he made his capital, and the marvellous marble tomb, the Taj Mahal, at Agra, which he built in memory of his favourite wife, Mumtaz Mahal. But the enormous amount of money he spent, on these personal luxuries and on his court, began to impoverish the

country. Even before his death his sons were fighting with one another as to who should succeed him. It was the third son, Aurangzeb, who succeeded and proclaimed himself emperor in 1658.

Aurangzeb reigned for fifty-one years. He was an ardent Muslim and one of the first things he did was to restore the *jizya*.

KEY-QUESTION 77: 'How was Shivaji successful in creating a united nation of the Hindus?'

§77. We saw in the previous chapter how oppression helped to create the modern nations of Europe by making the oppressed people unite in opposing their oppressors. Exactly the same thing now occurred in India, though as yet the differences between the people in the various provinces of so huge a country were too great for the whole to be united into one single nation. Instead, 'nations' were formed in two distinct parts of the country. In the Punjab a reformed kind of Hinduism gave rise to a new religion known as Sikhism, whose followers now banded themselves together to resist the Muslims by equally war-like methods. Then, in the western hills of the peninsula, a national leader arose among the Maratha tribes, who for some time succeeded almost in creating a united nation of Hindus in the Deccan. This leader was SHIVAJI.

Shivaji was born in 1627, the son of Shahji Bhonsle, an officer of the Muslim sultan of Bijapur. He had an amazing power of attracting men to work with and under him, and before he was twenty-five years old he had gathered round him a band of young men who were prepared to attempt anything under his leadership. They began by capturing, one after another, some of the strong fortresses in the western Ghats held by the Muslims. This brought upon Shivaji the anger of the sultan of Bijapur who sent an army against him, on which Shivaji inflicted a defeat in 1655. Shivaji thus became uncrowned king of most of the country round Poona, known as Maharashtra, or the Maratha country. He became so powerful that Aurangzeb

grew alarmed and in 1665 sent his ablest generals to crush Shivaji, and one by one the captured forts were won back by the Muslims. Shivaji's forces were outnumbered by the experienced Mogul armies, so for a time he found it prudent to make a show of yielding to Aurangzeb. He surrendered most of the forts and held the remainder as the feudatory of the Mogul emperor. In 1666 Aurangzeb invited him to visit Agra, and then kept him prisoner there. But Shivaji outwitted the emperor, and escaped with his eldest son, concealing himself in the baskets of a sweetmeat-seller, in order to get past the sentries at the fort-gates. Afterwards, disguised as Hindu beggars he and his son travelled right round the country, through Bihar and then into Madras Presidency and so back to Poona, where they were received with great rejoicing. Shivaji now rose to the height of his success. He conquered practically all the western part of the Deccan, and extended his kingdom even into what is now Madras Presidency. He was crowned king of this new Hindu empire at his capital Raigarh in 1674. He died in 1680.



SHIVAJI

The secret of Shivaji's success was not unlike that of Aurangzeb's great ancestor, Akbar. He was unerring in his choice of the right men to entrust with responsibility. Also his character was such as to inspire those who came in contact with him with deep personal loyalty and devotion. He was tolerant in matters of religion, his opposition to Aurangzeb being on political rather than religious grounds. Moreover, even in the warfare in which he had to engage so constantly, he was considerate to the cultivators whose lands were endangered by the struggles. When he had

established his own power, he endeared himself to the people by the justice and benevolence of his rule. He kept the civil administration quite distinct from the military, and formed a council of eight ministers, the chief of whom was called the Peshwa, to advise him in matters of state.

KEY-QUESTION 78: 'In what ways was Aurangzeb a great man, and why did his empire fall to pieces?'

§78. As soon as Shivaji was dead, Aurangzeb descended upon the Maratha kingdom with his whole army. Shivaji's son and successor was captured and killed and the whole country [including the independent Muslim kingdoms of Bijapur, Ahmednagar and Golkonda (Hyderabad)] were gradually annexed. When he died in 1707 Aurangzeb appeared to be the undisputed master of the whole of northern India and the Deccan plateau. But the Marathas had never really been subdued. Though they were unable to continue organized resistance they used their hill-retreats as means of maintaining their independent existence in the face of overwhelming odds, just as the Dutch had used their water-surrounded villages against their Spanish oppressors a century earlier (see chapter xvii, §62).

Aurangzeb, like the Spanish king, Philip, who tried to force his own religion upon his Dutch subjects, was a man of sincere religious belief. But he was a greater man than Philip. He lived an abstemious life, and devoted his whole time to state affairs. He was an able general, but he failed to win the confidence of his ministers and officers because he himself never trusted them. Within five years of his death, revolts broke out in many parts of the Mogul Empire. In the face of the huge and well-equipped armies of the Moguls, however, it was the wisest policy for the Marathas to avoid meeting their opponents in a single great battle in which defeat would have been disastrous. Instead, each of the Maratha leaders—Scindia, Holkar, Gaikwad, Pawar and Bhonsle—attacked the Mogul power in his own area, carving out for themselves, in Maharashtra, Gujerat and

Central India, the Maratha States which are still ruled by the descendants of those leaders.

If proof is needed that it is the policy of an Akbar and a Shivaji, rather than of an Aurangzeb, that can make India a united nation, it can be found in the fact that within fifty years of Aurangzeb's death nothing was left of the mighty empire established by the Moguls except the province of Delhi. But the Marathas, who had seemed so utterly crushed, were regaining their power throughout western and central India. The Maratha chiefs regarded themselves as united under the central leadership of the Peshwa, the Prime Minister of Shivaji's successors. Under the great Peshwas, Baji Rao I and his son Balaji Baji Rao, all the Marathas combined. Even the terrible defeat, which they suffered through bad generalship, at the third battle of Panipat (1760) against the invader Ahmed Shah Abdali, did not break their spirit. Under Madhava Rao I, son of Balaji, the Maratha rule was re-established throughout the greater part of northern and central India from Delhi to even beyond the borders of what is now the Madras Presidency. Madhava Rao died before he could complete his work, and, as he had no son, disputes began concerning the succession to the office of the Peshwa. The British, who by this time had greatly increased their power in India through their defeat of the French (about which we shall read in chapter xxiv, §88), took advantage of these divisions among the Marathas. They either defeated one party by helping its rivals, or made treaties with them separately under which the independence of the states of the individual chiefs was guaranteed. To this very day important independent Maratha states such as Gwalior, Baroda, Indore, and many others exist in which Hindus and Muslims live and work together side by side in peace. This shows that if the policy of Akbar had been maintained by his successors and if Shivaji had been won as an ally of the Mogul rule, as the Rajput princes were won by Akbar, the subsequent history of India might have been very different from what it turned out to be.

QUESTIONS AND EXERCISES

1. What difficulties had Akbar to overcome in conquering and ruling India, and how did he succeed?
2. In what ways was Akbar far ahead of his time, and what was the result?
3. What important events took place in the reigns of Jahangir and Shah Jahan? Which of those events was most important for the future of India, and why?
4. Tell briefly the story of the struggle between Aurangzeb and Shivaji.

SHAKESPEARE, THE WORLD'S POET
GALILEO AND FRANCIS BACON

KEY-QUESTION 79: 'What great changes began at the
"Renaissance"?'

§79. In old-fashioned history textbooks a great deal of space is occupied by the description of kings and their conquests of each others' countries, and this is apt to give us a wrong idea of their importance. The actions of human beings are the result of their *thoughts* and *feelings*. Therefore the people who have done work which has left its mark deeply upon the minds and hearts of their fellows have really influenced human progress more than those who (however magnificent and powerful they might have appeared) merely changed the boundaries of the countries in which they lived. That is why in this book you will find more pages given to the stories of those who helped to spread great *ideas*, whether in religion, philosophy, science, art, or politics, than to those who maintained magnificent and luxurious courts, built great palaces, or destroyed thousands of their fellow-men.

Of all the ages in the world's history so far, that which we call the 'Renaissance',¹ the Revival of Learning, or the Age of Discovery—from about 1300 till about 1600—was the richest in the development of new ideas. The centre point of that Age, 1450, is easy to remember, too, since it is marked by the final attack on Constantinople by the Ottoman Turks, the westward flight of the Greek scholars, the beginnings of printing in Europe, and the discoveries of the new sea-routes east and west. Keep this date in mind, and what it stands for.

¹ Pronounced 'ren-âce-sance'.

Naturally the peoples of those countries of Europe which had been first civilized and were most in contact with the neighbouring civilizations of the Middle and Far East were the first to be widely affected by the new ideas. The Renaissance began in Italy. The greatest Italian poet, Dante, was a young man when Marco Polo returned with his marvellous stories of the empire of the Great Khans. Leonardo da Vinci was born just at the time when the Greek scholars were flying into Italy. The full effect of all these happenings did not reach the far-away country of England till a good deal later. The English did not even begin their voyages of discovery on the sea till a century after the time of Columbus. And the great age of English literature did not come till correspondingly late. FRANCIS BACON was born in 1561, and WILLIAM SHAKESPEARE in 1564.

Shakespeare lived right through those exciting times when the Dutch people under their great leader, William the Silent (see §62), and the English people under their great queen, Elizabeth, were resisting the attempts of the Spaniards, under King Philip, to crush them and force them to remain Catholics. They lived through the times when reports were continually arriving about discoveries of new lands on the other side of the world. Boys who lived in the sea-coast towns, especially, must have frequently heard sailors, back from voyages to distant lands, telling of the wonderful adventures to be had, the marvellous sights to be seen, the gold and treasures to be won.

Life in the Middle Ages must have been very dull and hard. It is difficult for those who live in modern towns to realize this. Those who have lived in an Indian village, far away from railways and post-offices and newspapers, can have some idea. From the time of the Renaissance things began to change; first of all in the towns, of course. People began to take an interest in what was going on around them, and in other countries. They began to seek for 'news', they began to want more excitement, more entertainment. In response to this demand came, first, the

theatre; then *novels* (which means 'stories of new things'); and, later, *newspapers*.

KEY-QUESTION 80: 'In what ways was Shakespeare a genius and why are his plays still enjoyed everywhere?'

§80. Very little is known exactly about the life of William Shakespeare. He was certainly a mischievous boy, for it is recorded that when he was hardly twenty-one years old he took part in a poaching¹ expedition and had to run away from his native place, Stratford, in order to avoid getting into serious trouble with the authorities. He went to London, and began to look round for a way of earning his living. Theatrical shows had just begun to be popular at that time, and the young man determined to try his hand at being an actor. He managed to get some small parts, and succeeded fairly well. Then he began to think of trying to provide the theatrical companies with better plays to act. The plays of the time were often very crude.² The people who went to the theatres were mostly not very cultured people. They came either to get a good laugh out of the jokes and antics of the clown, or to be thrilled at the sight of stage-fights, murders or other violent happenings. Shakespeare was a poet—he was already busy putting into English verse two stories from Roman literature which pleased him—but he was much more than a poet, he was an extraordinarily observant and clever man. He saw that merely learned or poetical plays would never succeed in attracting the audiences of the time. On the other hand he knew that the plays he was taking part in were mostly rubbish, and as a poet he longed to create something better. So he began by trying to make plays which would meet both needs. He took exciting or amusing stories, from novels (which were just then becoming popular), from history, or from legend. He re-shaped them—almost out of recognition sometimes—introducing new characters and improving the story. Thus by his genius he created plays which not only attracted and

¹ Stealing game.

² 'Kutchu', badly made.

amused the audiences of his time, but which contained poetic beauty and philosophical truth which have made them everlasting in their appeal.

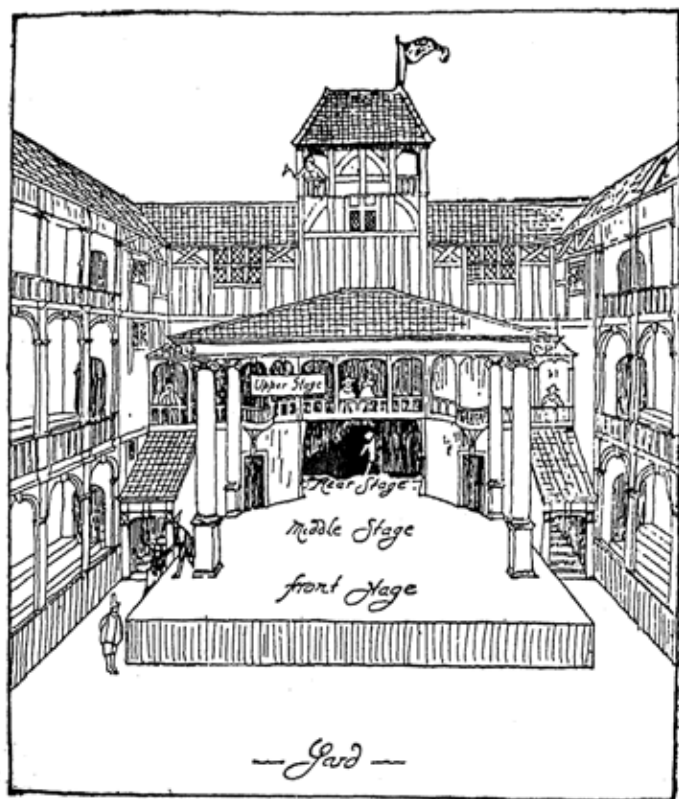
He was twenty-seven years old when he produced his first important play, *Love's Labour's Lost*, and for the next twenty years he was busy writing. At least thirty-five plays, besides a number of short poems, flowed from his pen during that time.

The extraordinary thing about Shakespeare's plays is that, although they mirror the life and thoughts of the people of his time, they have not lost their appeal for us in modern times. Also, it is not Shakespeare's countrymen alone who delight in his work; his plays have been translated into almost every language, and they are still acted and enjoyed. Why is this? It is because Shakespeare depicted in his plays not simply interesting incidents from history, with fine speeches and amusing jokes, but he revealed the struggles and conflicts which go on in the minds of all men and women in all ages. For example, in his great tragic play *Julius Caesar*, he has shown not simply the murder of a hero by a band of conspirators. There he has made us feel the different motives which were in the minds of the conspirators in doing that dreadful deed—the jealousy of some, the cold fanaticism¹ of others, and the terrible struggle between love for his friend and duty to his country which went on in the mind of Brutus, the greatest of them all.

Nowadays, when we see plays acted in a theatre, there are usually painted screens and curtains to make the scenes look as realistic as possible. The actors are dressed in the costumes of the time at which the events shown in the play are supposed to have happened. In Shakespeare's day there was nothing of this kind; there was no painted scenery. The stage was simply a platform with a roof over it and a gallery at the back (the 'upper stage' in the picture), with plain curtains behind and at the sides, under cover of which

¹ Extreme enthusiasm or belief.

the actors could stand before they came on to say their parts. The dresses were simply the usual costume of Shakespeare's time. The play thus depended for its effect entirely upon the words spoken by the actors, and upon their skill. It is



A THEATRE IN SHAKESPEARE'S TIME

a further proof of Shakespeare's greatness that so large a number of his plays contain scenes—some tragic, some comic—and passages of poetry, which are unforgettable, and which people of every civilized country, in all ages from the

time of Shakespeare down to the present, have loved to remember and to repeat. His work is truly 'not of an age but for all time', and his footprints, which did not seem to the people of his own day nearly so important as those of many a courtier or petty official, have left such lasting marks upon the sandy road of man's progress in the understanding of his own nature and actions, that he may truly be called 'the world's immortal poet'.

The best proof of this is to read Shakespeare for yourself, and if this chapter tempts you to do that, it will not have been written in vain.

KEY-QUESTION 81: 'What discoveries were made by Galileo and what effects did they produce?'

§81. The word 'renaissance' means 're-birth', and this age which we call the Age of the Renaissance was indeed a wonderful time in which to live. It was a time when western Europe was being reborn, after the long darkness of the feudal times. Shakespeare's plays are full of references to the new wonders—the discoveries of new lands, new materials, new foods and drinks, new instruments and ways of doing things, new thoughts and ideas, and new ways of expressing them.

We have understood something of the beginnings of this feeling of wonder, of renaissance, in the chapters on Roger Bacon, Leonardo and Columbus. In Shakespeare's time that feeling was at its height. Now we must learn something about the leading explorers in other fields.

GALILEO, a great mathematician and astronomer, lived in Italy exactly at the same time as Shakespeare in England (and as Akbar with his court of able and interesting men, in India). He became professor of mathematics at the University of Pisa. Long, long before, as far back as 250 B.C., Greek scientists (and possibly Hindus also) had discovered that the earth moves round the sun. But this knowledge, and a great deal more, had been utterly lost and forgotten during the Dark Ages after the destruction of Greece and Rome. About a hundred years before Shakespeare's time, a Polish

mathematician, Copernicus, had rediscovered it. Galileo, however, was able to bring forward much stronger proofs of this fact through his invention of the telescope. Through this he used to observe the moon, the planets, sun-spots, and many stars too small to be seen with the naked eye.

Galileo's invention of the telescope, and some of his discoveries in mechanics (e.g., regarding the speed of acceleration of falling objects, and the movements of a pendulum) brought him great fame at first. But presently he found himself opposed by the authorities of the Catholic Church, who still regarded the belief that the earth was the centre of the universe and the sun and stars went round it, as the correct one.



GALILEO

When he was 66 years old, Galileo was brought to trial before the Inquisition (the court of inquiry into heresy, referred to in §61). He was convicted of the crime of spreading heretical beliefs, and was commanded to declare publicly that he no longer held those opinions. Disobedience would have meant torture and probably death at the stake, and this was more than the old man could bear. He gave in, and made the declaration required of him. The story is, however, that after having stated in public that he no longer believed that the earth moved round the sun, he whispered to a friend standing near: 'But it *does* really move!' Even if this story is an invention, it may well serve as an illustration of how men were at last beginning to base their beliefs on the scientific observation of facts, rather than on what their ancestors had believed or written down in books.

A further example of the same change of attitude is to be found in the work of another great early scientist, also called Bacon, but not to be confused with Roger Bacon of whom we read in chapter xvii. This was SIR FRANCIS BACON, who lived in England at the same time as Shakespeare. He is sometimes called 'the father of modern science', because he was one of the very first to declare that the right method of finding out the truth is not to start with a theory and try to get facts to fit it, but to carry out a large number of experiments, observing the results carefully. These results must be constantly checked to make sure they are correct and only then can a theory be formulated based on the facts. Even then one must be ready to change the theory if new facts are found which do not fit into it.

Bacon was a great writer as well as a scientist, and his *Essays* are remarkable for the way in which he has condensed a tremendous amount of thought and all the worldly wisdom of his busy life into a few brief paragraphs.

So you see that this Age of Renaissance was remarkable not only for the new light of knowledge which dawned on the western world, but also for the way in which the wonder and delight of that new knowledge was expressed in poetry and prose by great writers of the time.

QUESTIONS AND EXERCISES

1. What is meant by the Renaissance? When did it begin, and what happened?
2. Why can Shakespeare be truly called 'the world's poet'?
3. In what ways is the method of modern science shown in the work of Galileo, and what effects did his work produce?
- *4. Read Bacon's essay entitled 'Of Studies', and write something about the ideas it contains.

CHAPTER XXIII

'GRAND MONARCHS'

PARLIAMENT AND 'THE DIVINE RIGHT OF KINGS'

KEY-QUESTION 82: 'What did the "Grand Monarch" achieve for France?'

§82. In chapter xx we traced the growth of 'nationalism', and we saw how the breaking-up of the feudal system, and the weakening of the power of the nobles, led to the rise of national kings who became each other's rivals in power and wealth. We shall now see how these kings, in most countries, began to think of themselves as divinely appointed rulers, with the right to do what they pleased in the lands they ruled over. And then we shall see how in every case this led to revolt on the part of the people they ruled over, and to the establishment of new forms of government.

Louis¹ XIV of France reigned longer than any other king in European history. He came to the throne in 1643, and died in 1715. His reign thus covers



LOUIS XIV

¹ Pronounced 'loo-ée'.

seventy-two years and overlaps the period of Aurangzeb's long reign in India by twelve years at the beginning and eight years at the end.

Louis was not a wicked man. He was able and ambitious, and his aim was to make France the most powerful and most admired nation in the world. But in thinking of France, he was not thinking of the people of France, but of himself and his court. He is famous for his saying: 'I am the State.' And it was *that* State which he succeeded in making the wonder of the other nations of Europe. He aimed first of all at the extension of his rule from the Rhine to the Pyrenees, and secondly, at creating a court whose wealth and splendour should be unrivalled. Both these aims needed enormous expenditure of wealth; for the first, a great army; for the second, magnificent palaces and luxurious surroundings. The money for these could be had only by taxation, for the days of looting other people's countries were practically over. The idea of Louis was that his people—the common people, cultivators and traders, not the nobles—existed simply to provide him with the necessary means for these undertakings.

The early part of his reign was occupied by a Civil War between the nobles. This war, by destroying what little power remained to the feudal lords, helped Louis much in establishing himself as the sole power in the State. When that was done he began his attempt to enlarge the boundaries of France by conquest. He started by invading the Netherlands (Belgium). Almost the whole of the remainder of his long reign was occupied with war after war to achieve expansion of his territory. This aim was naturally resisted by the countries he invaded, and also by other nations (including England) which were afraid that Louis would make France too powerful. They therefore allied themselves against him. Thus began the policy which is called the policy of the 'Balance of Power'. This policy continued right down to the time of the Great War of 1914, in which groups of allied nations fought on each side.

In spite of the great trouble Louis took in training a

most efficient army, under splendid generals, he did not succeed in his aim. The chief cause of his failure was the military skill of the English general, John Churchill, Duke of Marlborough (ancestor of the British Prime Minister, Winston Churchill), who defeated the French armies in a series of great battles in the Netherlands. Moreover the constant warfare was a tremendous drain on the finances of France.

But, meanwhile, Louis was achieving his other object: to make his court magnificent. He erected many splendid buildings in France, the most remarkable of all being the vast palace at Versailles,¹ near Paris, which cost several crores of rupees. Though no longer a royal palace (because France is now a republic), it is still used for great international gatherings. The Treaty of Versailles, which concluded the Great War of 1914-18, takes its name from that place, because the treaty of peace was signed there.

It was in Louis' reign that France became the leader of Europe in the matter of dress, manners, furniture and architecture. Louis liked to encourage literature, too, and some of the most famous of the French writers lived in his time: the writer of fables, La Fontaine, and the playwrights, Racine and Molière.²

When Louis died, in 1715, he left France a country full of an outward show of splendour, but full of discontent and poverty within.

KEY-QUESTION 83: 'Which rulers of this period tried to compel their subjects to change their religion, and what were the results of those attempts?'

§83. Other countries, at the same time, were having kings who also tried to become 'Grand Monarchs'.

In England the Stuarts were trying to assert 'the divine right of kings' to make their subjects yield to the ruler's will in all things, in matters of religious belief, as well as provide him with the money to do as he pleased with, whether to carry on costly wars or build expensive palaces.

¹ Pronounced 'vare-syē'. ² Pronounced 'ra-séen' and 'mo-lee-âir'.

Both these attempts had far-reaching results which we must now study.

The attempts of the Stuart kings of England (successors of Queen Elizabeth, and not so wise as she) to force their subjects to accept the particular religion favoured by the king, gave rise to a new nation—but not within the boundaries of the old. In 1620 the Pilgrim Fathers, a band of Puritans,¹ left England in disgust, in the sailing-ship *Mayflower*, and landed on the shores of North America. There they founded the first of the 'New England' colonies which later became the backbone of the United States of America. Louis' persecution of the Protestants of France had a similar effect, and many of the French Protestants (or 'Huguenots'² as they were called) emigrated either to the neighbouring Protestant countries, Holland and England, or to America.

The attempts of these Grand Monarchs to tax their people in order to raise money, had equally unexpected results. Louis was powerful enough to experience during his long reign nothing worse than the discontented grumbings of his over-taxed subjects. But Charles I, the second Stuart king of Great Britain was not so lucky. (Scotland had been united with England under the first Stuart, James I, King of Scotland who inherited from Queen Elizabeth the throne of England too, so from now on we can speak of 'Great Britain'.) Like Louis, he tried to insist on his right to tax his people as he pleased, but by this time the English, through their rapidly increasing overseas trade, had ceased to be a people divided on feudal lines simply into nobles and tenants. There had sprung up a very large middle class of people—traders, merchants, skilled craftsmen, professional men—men who had become wealthy by dint of their own hard work and ability. When these people were asked to give their money to the king by way of taxes, they very naturally wanted to know what the king proposed to do with the money. The instrument through which they made their protest was known as *Parliament*.

¹ Extreme Protestants.

² Pronounced 'Hu-jen-nots'.

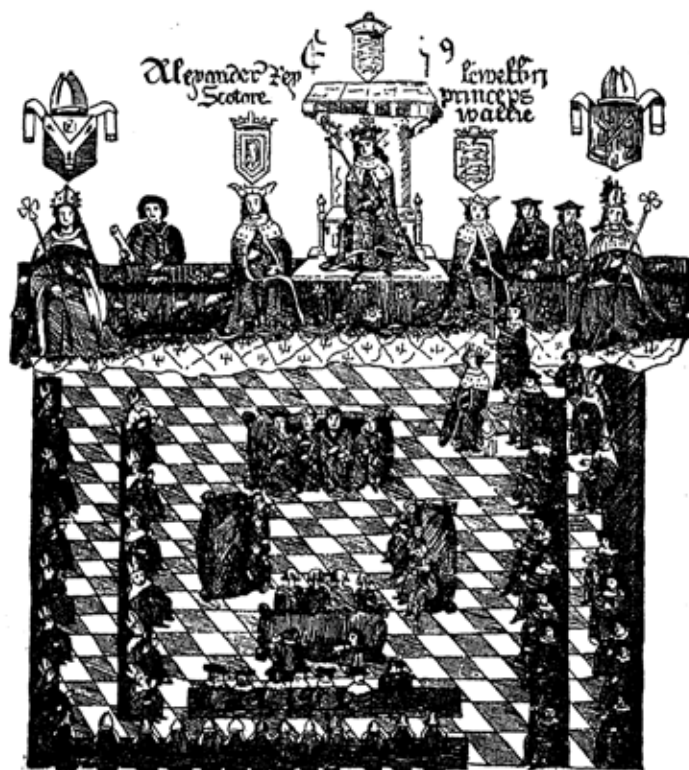
This Parliament of the English people has been the pattern for parliaments of self-governing countries nearly all over the world, till recent times, so it is important that we should get to know a little more about it.

KEY-QUESTION 84: 'How did Parliament begin in England, and how did the House of Commons get control over the King?'

§84. The elected English Parliament began in the following way. In the thirteenth century the feudal nobles of England were in revolt against a king called John, who was trying to make himself supreme and to get more money out of them. They joined together and forced King John to sign an agreement that henceforward he would recognize certain fundamental rights of the people. Among other things, the king promised that no man's property should be taken from him (i.e., confiscated or taxed) except with the consent of that man's equals, (i.e. by *law* and not at the personal pleasure of the king), and that no man should be imprisoned without a legal trial. This agreement is called *Magna Charta*,¹ or the Great Charter, and King John was made to sign it in the year 1215. It is very important because it marks the beginning in Europe of two ideas; (i) that *a king must rule according to law*, and not just as he pleases; (ii) that *laws must be made by those who are the equals of those who are to be bound by those laws*, that is, *by the representatives of the people*. And in the reign of the very next king after John, a Parliament consisting of such representatives was called, to decide how much money should be provided for the king to spend. Many of the members of that Parliament were nobles, or Lords, but there were also two representatives of each county or province, and two from each borough or city. And, as the interests of these people (the 'Commons' or Commoners) were different from those of the Lords, they began to meet separately from the Lords. This is how the two Houses of Parliament arose, the 'House of Lords' and the 'House

¹ Pronounced 'carter'.

of Commons'. The House of Commons, you see, was always an *elected* body of representatives, whereas the Lords were those who were *born* as noblemen, or created nobles by the king, as they still are. Some of the Bishops, or



PARLIAMENT IN 1295

chief men of the Church also were and are included in the House of Lords.

Now, as we saw in an earlier part of this chapter, England was gradually becoming a rich country, through trade. So, when the king wanted money, a good deal of it had to

come from taxes which the big merchants would have to pay. Thus it came about that when the king wanted money, his minister would go to the House of Commons and tell



THE HOUSE OF COMMONS IN 1742

the assembled members that the king proposed to collect such-and-such taxes, and that he expected them to agree to pay those taxes. This meant that, really, *the House of Commons had control over the supplies of money for the king's use*. And, presently, if the king was doing anything that they did not like, the Commons used to demand that the king should promise *redress of grievance before they voted the supplies*, i.e. the king must remedy whatever was wrong before they would give him any more money. This, as you can see, acted as a very powerful check on the king's actions, and naturally kings who believed in their 'divine right' to do as they pleased, did not like it at all. But it was not until the reign of King Charles I, who became king of England about twenty years before Louis became king of France, that the struggle became really serious.

KEY-QUESTION 85: 'What happened when Charles I defied Parliament, and when James II did the same?'

§85. Charles wanted to behave like a 'Grand Monarch', and he refused to ask Parliament's permission to collect taxes: he asserted his *right* to take them, and he tried to do so. When the House of Commons objected, he sent his soldiers to arrest the chief members. Then he dissolved Parliament, refused to allow it to hold its meetings, and ruled without its consent, as he believed he had the right to do, being, as he thought, king by 'divine right'.

But Parliament was too strong to submit to such treatment. It also organized an army, and there was a Civil War—the king against his Parliament, with most of the nobles on the king's side (though not all), and most of the townspeople on the side of the Parliament. For seven years they fought, and in the end *the king was defeated*. He was brought to trial—a king tried by his own subjects! Because he would not consent to rule according to the law, but insisted on his right to do as he pleased, Parliament condemned him to the punishment of a traitor to the country—the punishment of death. He was beheaded publicly, in 1649. This was a terrible blow to 'Grand Monarchy'.

It is interesting to know what happened afterwards. For the next eleven years England tried the experiment of being a *republic*. The President, or 'Lord Protector', as he was called, was OLIVER CROMWELL, the man who had led the Parliament to victory. But the experiment was not a success. Cromwell was a strong man, and while he lived there was no revolt. But those who assisted him were as tyrannical and narrow-minded in their own way as the king's men had been. In matters of religion they tried to force everyone to accept their own extreme Protestant views. So when



OLIVER CROMWELL

Cromwell died, there was at once a movement to put a king on the throne again. In 1660 the son of Charles I, who had been taking refuge most of the time with Louis, in France, was invited to come back, and was placed upon the throne as Charles II. Unlike his father, he took good care not to displease Parliament. He said that he did not want to 'go on his travels again'. When he died, his brother came to the throne as James II, and he was not so wise as

Charles II. He followed in the footsteps of his father, and tried to do as he pleased. He had not learned by his father's experience that he could not do that as king of England. Moreover, he tried to force his own religion upon other people. The people of England had had enough of that. Parliament invited William of Orange, the same Dutch prince who had been fighting against Louis in Holland (and great-grandson of William the Silent mentioned in §62) to accept the throne of England, his wife being daughter of Charles II. This time there was no Civil War. James II fled—he was allowed to escape—to France, where

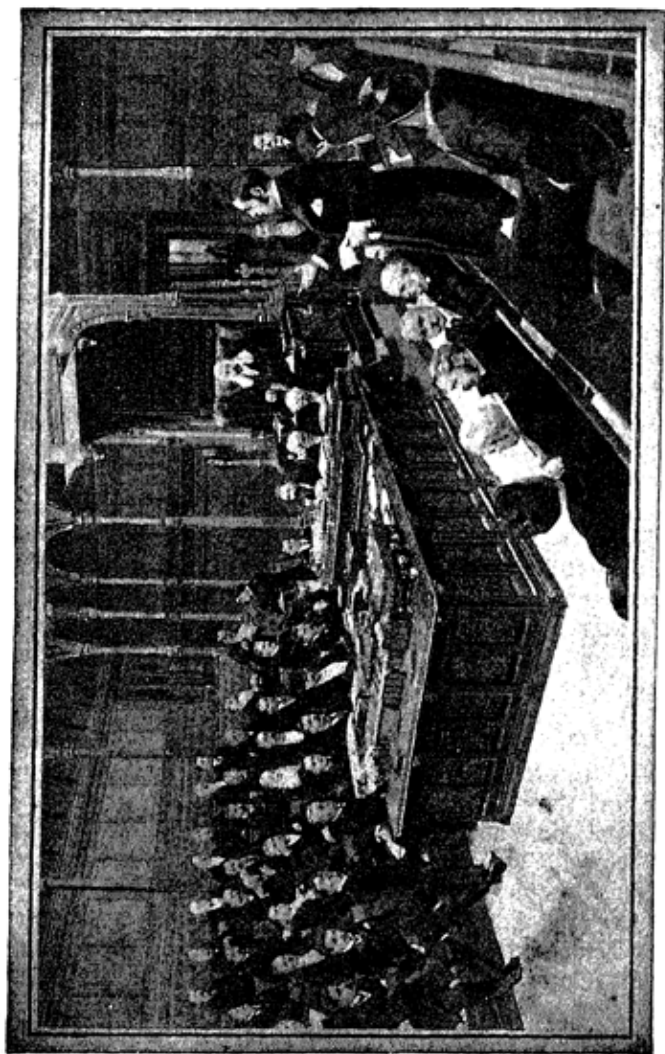
Louis gave him shelter. It was a bloodless revolution. And the most important point of all is that, since William owed his throne to Parliament, he ruled according to the laws made by Parliament, and not as he pleased. England has never had any more 'Grand Monarchs' since then. It is what we call a 'limited monarchy', ruled by 'Parliamentary government'.

***KEY-QUESTION 86:** 'What other nations had their "Grand Monarchs", and what did they achieve?'

***§86.** Before ending this chapter we must take a glimpse at a few of the other countries which also developed 'Grand Monarchies' at this time, or soon after.

There was Peter the Great in Russia, whose reign began when Louis' was at its height. It was he who began to 'Europeanize' Russia, which till then had been more an eastern than a western power, due to its long contact with the Mongols. Peter built a new capital instead of Moscow; he called it St. Petersburg, which was afterwards changed to Petrograd, and is now Leningrad. He built it on the Baltic shore, so that he might trade with other countries of Europe and become their equals and their rivals. He learned ship-building in England, and built a navy. He also built his Versailles, the Peterhof palace, outside his capital. He employed French architects for his buildings, so they are like the palaces of Louis. He made his nobles shave off their beards, and wear French costume. And, like Louis, he made his people pay for all this new grandeur and luxury. Their revolt came much later than the revolt of Louis' people; but it came at last, as we shall see.

Germany did not find its Grand Monarch until 1740, when Frederick the Great came to the throne. Austria, too, had its Grand Empress, Maria Theresa, in 1740. Both built great palaces in the French style, still to be seen in Berlin and Vienna. Under Frederick, Germany, or rather that portion of it known as Prussia, over which he ruled, recovered from the effects of the terrible war between Catholics and Protestants that had devastated it for thirty



THE HOUSE OF COMMONS IN RECENT TIMES

years, and had prevented it from becoming a nation as the other parts of Europe had become. And, because Frederick was a great soldier, he did his best to make his people into a nation of soldiers, with results that we shall read about later.

QUESTIONS AND EXERCISES

1. What is meant by 'the divine right of kings'? Give some examples of kings who believed in this, and what they did.
2. In what ways did France set an example to Europe at this time? What remains of the achievements of those days?
3. Write something about the 'balance of power'; the Pilgrim Fathers; Magna Charta; limited monarchy.

CHAPTER XXIV

WILLIAM PITT, THE STATESMAN THE STRUGGLE FOR EMPIRE

KEY-QUESTION 87: 'Why did the British and the French fight each other in America?'

§87. We have seen how, from the time of Queen Elizabeth onwards, the English began to take the lead as a nation of traders and merchants. This rapidly increasing prosperity of the 'middle classes' (that is, the class of people between the nobles on the one side, and the peasants on the other) led to a struggle in England itself between King Charles I and the House of Commons, as we have seen, in which the king was defeated and removed. And when James II, a successor of Charles I, tried to make the people accept a religion which many of them did not like, he also was removed by Parliament, almost without a struggle. From that time onward, as we should expect, Britain's kings were careful to act according to the wishes of Parliament, and the people were left comparatively free to follow what religion they pleased, and to grow rich as they pleased. (We must speak of them now as the British, not the English, since Scotland and England were united from the time of James I.) Gradually the control of affairs passed more and more into the hands of Parliament, and out of the hands of the king. And Parliament, though it consisted of Lords as well as Commons, consisted mainly of representatives of the prosperous middle class.

Now people who are living in comfort and steadily growing richer and more comfortable, do not want to be disturbed by wars and revolutions. They only want to be left in peace to carry on their business. But if anybody tries to interfere with their trade, on which their whole prosperity

depends, they soon show willingness to fight. That was exactly what happened during the century after the time of the Grand Monarchs.

The people who tried to interfere with British trade were chiefly the French. Not the French *people*, for they were mostly very poor, after the extravagances of their Grand Monarch Louis XIV. For though Louis had made France poor, he had made his ministers and generals proud of France, and ambitious to keep up her splendour. They were naturally jealous of that small nation of islanders across the channel, who, after beheading one king and making another one run away, had begun to extend their trade all over the world, and even to claim distant places as their 'colonies'. The Spaniards also did not like it, for the Pope had declared that most of the New World belonged to them. But the British took no notice at all of the Pope's declaration, as they were Protestants.

Particularly in two parts of the world the French and the British began to be deadly rivals. One was North America. The other was India.

In North America, the British had started quite a number of colonies. They had been started, as you will remember (see chapter XXIII, §83), by those small bands of 'Pilgrim Fathers' who fled to America in the times when kings were trying to interfere with people's religion. More than a century had passed since then, and the 'New England' colonies, as they were called, had become much larger. They extended all along the eastern coast of north America, for this was the region nearest to England, and it had a climate not very different from that to which the colonists had been accustomed. Besides these colonies, the British had established some colonies purely for trading purposes. For example, on the shores of Hudson Bay in the far north, the Hudson Bay Company sent its men to kill animals for the sake of their valuable fur, for which people would pay a high price to use for winter coats. The British colonies in India, Ceylon and the East Indies were also simply trading centres at first.



NORTH AMERICA IN 1750

The French too had begun to trade, in America as well as in India. In America they had chosen a different part. They set up their trading centres on the river-banks instead of along the seashore. These were on the River St Lawrence in the north, and on the Mississippi and Ohio rivers in the south and centre. Now, if you look at the map, you will see that these great rivers at certain points come very close together; just south of the Great Lakes the Ohio river is within a hundred miles of Lake Erie. The French claimed the country all along those rivers and lakes, and that meant that the British colonies were completely shut in, and altogether prevented from further expansion into the vast interior of the American continent. And to make doubly sure that the British could not expand further, the French made treaties of alliance with the Red Indian tribes who lived along the river-banks.

KEY-QUESTION 88: 'How did the trade rivalry in India develop into a war between Britain and France?'

§88. A similar rivalry sprang up in India. If India had been a united country under a strong ruler like Akbar or Shivaji, things might have been very different. But we have seen how after the time of Aurangzeb the power of the Mogul emperors declined, and they could not really control the distant provinces at all. Nor were the Marathas united after the time of Shivaji. Things were made even worse through the sudden invasion of a Persian king, Nadir Shah, who in 1738 made a plundering raid into India. He did not remain long, but, like Timur, destroyed the work of centuries and carried much wealth out of the country, including the famous Peacock Throne of Shah Jahan, from Delhi. And Nadir Shah's raid was followed by several others of the Afghans, during the next twenty years.

This was the disordered state of things which the foreign traders found all around them in India. It is hardly to be wondered at that, simply in order to secure peace in which to carry on their trade, they armed their trading-posts and trained men to defend them. Then they began to help

the various local princes to establish order more firmly. At first they helped them to train Indian soldiers for their armies. Then they brought in European officers to do the training; these were given places of responsibility as generals in command of armies of Indian soldiers. Then European regiments were brought in to help. Presently, in various parts of the country, rival Indian princes were being backed by the rival Europeans. Originally intending no doubt to fight for the cause of their allies, the French and British traders actually began to use their allies in the struggle against each other. This private war between the French East India Company and the British East India Company went on for some time, just as the struggle in America went on between French and British traders and colonists, till at last it ended in a real war between the two nations, with allies helping on both sides. This war is known as the *Seven Years War*, and it is one of the most important in history. It may be compared to the great struggle between Rome and Carthage, of which we read in chapter VIII, §28. Both were caused by trade rivalry between two great nations. And just as the victory of Rome in that war established her as mistress of the world of that time, so the victory of the British laid the foundations of an empire which became far more extensive than that of Rome. The man to whom that victory was mainly due was WILLIAM PITT.

KEY-QUESTION 89: 'What was Pitt's policy and why did it succeed?'

§89. William Pitt was 27 years old when he was first elected as a member of the House of Commons. He soon became famous for his magnificent speeches, and was foremost in attacking the government for not taking more care of the interests of British trade. The traders and colonists, he declared, were much more important to the growth of British power than most people of his time thought they were. And he proved to be right. After some time he was made a minister.

When the war broke out, the British were not ready for

it, and things went badly. Then Pitt was put in charge, as Secretary of State for War. He was just the right man for the post. He knew exactly what he wanted, and made his plans swiftly and decisively. He had a genius for selecting the right men as commanders in the army and navy, and he inspired them to even greater deeds by the confidence he placed in them, and by his own cheerfulness and determination. It was said that 'no one ever entered Pitt's room who did not come out of it a braver man'. He came to be known as 'The Great Commoner', and he was able to lead his fellow-Commoners (i.e., members of the House of Commons) through these dangerous times, because he showed confidence in their ability. People believed in him because they knew he believed in them, and in the great possibilities of the British people.



WILLIAM PITT THE ELDER

Pitt at once saw that the most important thing for the future of the British was to take the opportunity to drive the French out of America and India. And to do this, he saw that the French armies must be kept occupied in Europe. They must not be given a chance to attack England or to go overseas to make things difficult for the British in America and India. This is what he meant when he said 'I will conquer America in Germany'. For at that time it was Germany that was becoming the great rival of France on the continent of Europe. Germany, or rather Prussia, had just then found her Grand Monarch, Frederick the Great. He was busy improving the Prussian army, and getting

ready to increase his territory by invading the neighbouring countries. So Pitt knew that if he helped Frederick, the French armies would be kept busy fighting against Frederick in Europe, and the British would be free to concentrate on defeating the French at sea and in America and India. Therefore Pitt gave Frederick all the help he could; most of all in money, which was what Frederick needed in order to equip his armies and pay them well. This was the statesmanship of Pitt. It succeeded. The French had brave and able commanders both in America and in India—Montcalm in Canada, and Dupleix in India. But the French government was too occupied by the struggle in Europe to be able to send help to those leaders with their small armies far away. Moreover, the British navy prevented French ships from crossing the seas. Pitt chose as the commanders on the British side two young men who proved to be military geniuses—Wolfe for Canada, and Clive (who had been a clerk in the East India Company) for India. In 1757 the battle of Plassey gave the British the upper hand in India, while in 1759 the death of the French general Montcalm, in the battle that took place near Quebec, followed by the surrender of that city, ended the French rule in north America. The Peace of Paris brought the war to an end in 1763, and left the British in possession of nearly all the French colonies, not only those in America and India, but several in Africa and the West Indies which had also been captured during the war. Frederick of Prussia, too, had succeeded in enlarging his kingdom, and thus the first step was taken towards the making of modern Germany. France, already poor since the time of Louis XIV, was left still poorer, both in money and in colonies, as a result of the war.

KEY-QUESTION 90: 'In what did Pitt fail, and why?'

§90. But though the British had gained much in territory, the war had been a very costly affair in money and materials, and it was this that led to the next trouble. The British colonists in America had benefited by the defeat of their

French rivals, and so some of the British ministers began to say that the colonists should be made to pay a share of the expense by being taxed. If the colonists themselves had been asked to consent to the payment of taxes, just as the British House of Commons was asked to consent to taxation when money was needed, all might have been well. But it happened that a king had come to the throne who wished to do things more in the fashion of the Grand Monarchs. He did not see why the colonists should be requested to pay. They *must* pay, as they were ordered to do by the king. Pitt, who was now an old man, nearing the time of his death, protested in vain against this folly. He, who knew the hearts of the British people, whether they lived in America or in England, knew that this was not the way to get them to do a thing, even though the thing in itself was just. One of his last mighty speeches was made in protest against this unwise step of restoring the methods of Grand Monarchy. Soon after, he died, his advice unheeded by the king. We shall see the result.

QUESTIONS AND EXERCISES

1. In what parts of the world did British and French colonies spring up, and why?
2. How were the British and French able to gain so much power in India in such a short time, and what was the result?
3. Describe the main events of the Seven Years' War, and its results. (Find out some more details about the war, from a history textbook or an encyclopedia.)
- *4. In what ways did Pitt show himself to be a great man and a great statesman?

CHAPTER XXV

GEORGE WASHINGTON AND AMERICAN INDEPENDENCE

KEY-QUESTION 91: 'Why did King George III want to tax the American colonists and why did they refuse to pay?'

§91. We read in the previous chapter how Pitt, the Great Commoner, died protesting against the attempt of King George III to tax the American colonies without their consent. We must now learn a little more about those colonies, for they have become one of the most powerful nations of our modern world, the United States of America, or the U.S.A. as we call it for short.

Up to this time those nations who had colonies in distant lands had considered them simply as places from which the mother-country could draw extra wealth; either from gold and silver mines—as in the case of the Spanish colonies in Mexico and South America—or from trade in valuable things such as silk and cotton, tobacco and spices, as in the case of the Portuguese, Dutch and British colonies in the East. This was the view of all the kings and governments of the time, and it is not surprising that it was also the opinion of King George III, who was not a clever man though he wanted to be thought a 'Grand Monarch'. Moreover, he considered it would be the right thing to make the American colonists help to pay for the costly war that had just ended, because an important part of that war had been fought to defend those colonists against the French. King George's reasons were perhaps sound ones, but unfortunately he tried to force the colonists to accept his view, instead of persuading and convincing them. And these colonists, in particular, were people who would never submit to force, especially from a king. They were

mostly the descendants of the very people who had left England in the seventeenth century because they wanted to be free from the tyranny of kings who had tried to interfere with their religion. They were the very last people who would be willing to submit to the attempt of any king to force them to do his will. At the risk of their lives, their forefathers had crossed the Atlantic Ocean in small ships, with wives and children and whatever few tools and belongings they could manage to carry with them. With great difficulty they had cut down forests in that vast new land of America, tilled the ground, built themselves houses, defended themselves against the wild Red Man. After having undergone such hardships they did not see why they should do whatever the British *king* ordered them to do. They had no love for *him*, though they still loved their friends and relatives in the British Isles.

King George was not the right sort of man to understand these people. If he had appealed to their reason and sense of fairness, he might have got them to help to pay for the war by which they had benefited. Pitt saw that, but he died before he could make the king act sensibly. With the help of ministers who were as short-sighted as himself the king decided to force the colonists to pay taxes. And when they refused, he sent his soldiers to punish them and to frighten them into submission. The result was war.

The American colonists were not at all prepared to fight against the regular army of a great nation like the British, who had just defeated the French in a war in three continents. King George thought his soldiers would easily defeat them, and at first it was so. But the colonists were quite determined not to yield. They were led by some capable officers who had actually been fighting on the side of the British a few years before, in the war against the French in America. The greatest of these officers was GEORGE WASHINGTON.

KEY-QUESTION 92: 'Why did Washington accept the leadership of the Americans and what difficulties did he have to face?'

§92. George Washington was born in 1732 in Virginia (the colony founded 150 years before by Sir Walter Raleigh, who found tobacco and potatoes being used there by the



GEORGE WASHINGTON

Red Indians, and introduced them to Europe). He was a farmer, and son of a farmer. His life, until he was more than forty years old, had been almost entirely spent in looking after and improving his estates, on which corn and tobacco were the chief crops grown. He gained some military experience, however, in fighting against the French. When the war had been won, and the French compelled to give up their American colonies to the British, Washington went back to his farming. Nothing would have pleased him

better than to spend the remainder of his life developing the new lands now available towards the river Mississippi. But the British government was opposed to any further extensions of territory because this would have meant fighting against the Red Indians who lived there, and the British had had enough of fighting in the war against the French. So laws were passed forbidding the colonists to go beyond the river Ohio. These actions of the British government annoyed the colonists of the southern states, no less than the laws ordering the payment of new taxes annoyed those of the north. The colonists of north and south alike, therefore, had a common grievance against the

British, and by the year 1775 this developed into regular warfare. The first thing necessary for the colonists was to appoint a leader who could raise and command an army for them. Washington was the man unanimously chosen.

He did not want to accept this responsible work, for which he considered himself unfit, but when he saw that his fellow countrymen had confidence in him, he took up the task with tremendous energy. He declined to accept any salary. At first he was faced with very serious difficulties, for though the colonists were hardy farmers and foresters, and could shoot, they were unaccustomed to military discipline, and had practically no equipment for a war. During the first year and a half, the Americans (as we shall now call them) suffered defeat after defeat at the hands of the more experienced British soldiers, but, in spite of this, they refused to give in. Washington went on training more men, and gathering equipment for them, and in 1777 the tide began to turn.

KEY-QUESTION 93: 'How did the colonists win their independence and what difficulties did they then have to face?'

§93. The colonists were undoubtedly helped because many of the British officers and soldiers were sorry to have to fight against their brave countrymen who had settled in America. But most of all they were helped because the management of the war in England was no longer in the hands of a capable minister like Pitt. Also the French saw that this was a fine chance to take *their* revenge on the British. The French king sent money and soldiers to the Americans to help them in their fight against the British. But most important of all, when a British army was almost surrounded by the Americans at a place called Saratoga, on the coast, the French navy prevented the British ships from coming to their rescue, and in the year 1777 the whole army had to surrender to the Americans, to avoid starvation. Once again, the *control of the sea* proved to be the most vital thing for the British, and this time it was against them,

and the French helped the Americans to win. The French sent more help on land and sea in the following four years, and in 1783 King George had to admit that the former British colonies of New England were free and independent states. The Canadian colonies had not joined the war, so they remained British, and so did the islands of the West Indies.

The winning of independence by the small group of New England colonists began the life of a nation which has since grown to be one of the largest and most powerful in the world. The Fourth of July is the great day of celebration for that nation, because it was on 4 July 1776 that the colonists first solemnly declared themselves to be no longer subject to the British government. However, they had still to fight for several years before King George was forced to admit their independence.

Their difficulties were not by any means ended, however, with the winning of their freedom, for they had very little experience in government. Until the time when war began, each of the small states had managed its own affairs quite separately. They now had to find a way to unite in managing their affairs as a single nation. This was not easy, for each state was jealous of its own freedom and did not want to give up powers to a central government. Their problems were somewhat similar to those which India is having to face in establishing its new federal government, uniting the Provinces and Indian States. It is of special interest to us in India, therefore, to observe the experience of the Americans in settling this problem of the Constitution of their government as a united nation. It is worth noting, first of all, that it took no less than eleven years, from the time when they declared their independence in 1776, for them to agree upon the Federal Constitution which came into existence in 1787.

During those years of discussion and dispute, Washington spent his time on his Virginian estates, busy once more with his farming and with his schemes for developing new settlements to the west. Like the Maratha states of India

after the death of Aurangzeb, the American states found it far more difficult to agree to work together for peaceful construction than for defence against a common foe. At first they formed a 'League of Friendship'. This was something like a small 'League of Nations' of which each state was a member, retaining its own independent sovereignty complete, with its own army, currency, customs-barriers, and so on. This worked so unsatisfactorily that by the year 1786 the states were almost on the point of going to war amongst themselves, and Washington wrote to a friend: 'I am uneasy and apprehensive, more so than during the war.'

In 1787 representatives of the states met in a national convention to decide what should be done. Washington came as representative of his own state, and he was chosen as chairman. Then it was decided that the states should unite themselves into a *Federation*. That is a form of government in which the federating states (or provinces) continue to manage their own affairs in matters which concern themselves only, but in matters which concern the nation as a whole—such as defence, currency, communications (posts, telegraphs and railways), customs and foreign trade, treaties and war with foreign countries—they consent to be ruled by a central or federal government, consisting of representatives of all the federating states or provinces.

Most Americans, of course, hated the idea of having a king, after their experience of kings who wanted to behave as 'grand monarchs'. They decided instead to elect one of their leading men as President for a period of four years, and to hold fresh elections after every four years, so that no one man could ever become powerful for too long a time. Very appropriately the first man they elected as President of the United States of America was George Washington.

QUESTIONS AND EXERCISES

1. Write a short account of the life and work of George Washington.
2. How did control of the sea affect the result of the American War of Independence?
3. What is meant by 'Federation' and how does it differ from a 'league' of states or nations?

CHAPTER XXVI

VOLTAIRE, ROUSSEAU, PAINE AND THE FRENCH REVOLUTION

KEY-QUESTION 94: 'Why are men who have helped to change other men's ideas important in history?'

§94. It has been said that 'ideas rule the world', and we have just seen how it was not so much because King George III wanted to tax the American colonists, that they revolted against him, but because they hated the idea of being forced. The ideas that people have about themselves and about the people around them affect their conduct enormously. It is easy to understand this, if you consider how people are affected by thinking of themselves as belonging to a particular nation or to a particular religion. For example, there is very little difference, actually, between the people who live in England, in Ireland, and in the United States of America. But because the people who live in those countries have the idea that they belong to different nations, they do not feel inclined to work for each other's benefit as much as people who live further apart. (Such as the people of Australia and those of England, who have the idea that they are united because they both recognize the same person as their king.) Or, take a still more striking example from India. In the north of India you have millions of Hindus, and some of them have in course of time been converted to another religion, Mohammedanism. Both Hindus and Muslims are really the very same people, and they speak the same language. But because they have the *idea* that their religions are rivals, there are terrible riots, which are often caused by the most trifling incidents. In this case, you see, the idea of religious differences is stronger than the idea of national unity. Until the former idea is overcome by the

latter it will be very difficult for India to become a strong nation. It used to be just the same in England and France, where there was bitter hatred between the Protestants and the Roman Catholics. There is still a good deal of such hatred in Ireland, where the people are Protestants in the north and Catholics in the south, and so the country is split up into two parts which are quite separately governed. You see from these examples what a tremendous effect ideas have. Now you will be able to understand from this how it comes about that, if people begin to change their ideas, they will also want to change their actions and way of living. And that is why the men who have influenced others to change their ideas are often really more important than the men who have won great victories in war or turned kings off their thrones. We are now going to learn something about three such men, who did more than anyone else to cause the overthrow of 'Grand Monarchy'. They did not themselves drive kings from their thrones, but by their writings they made people discontented with 'Grand Monarchy'. In course of time, enough people believed in those ideas to make it impossible for them to put up with the ways of the 'Grand Monarchs' any longer. The names of those great writers were Voltaire, a Frenchman, Rousseau, a Swiss, and Paine, an Englishman.

***KEY-QUESTION 95:** 'What important work did Voltaire do?'

***§95.** VOLTAIRE was born in Paris in 1694. He was a sickly child and was not expected to live. He was sent to a Jesuit school where his extraordinary intelligence at a very early age astonished his teachers. He wanted to know everything. He would not be satisfied with anything less than full and detailed explanations, and he had a wonderful memory. Very soon he showed that he had a wonderful power of expression too. When he was only twenty years old he began to write plays, poems and articles in which some of the leading men of France were attacked and ridiculed. He was punished by being put in prison for eighteen months. While in prison, and as soon as he was released,

he was busy with more writings of the same kind. These led to his being beaten by roughs hired by his enemies. Finally he was sent out of France, to which he was not able to return for many years. These years (four of them spent in England) he filled with writing of all kinds—history, essays, letters, pamphlets, poems, plays—most of them attacks of one kind or another upon the abuses and follies of the society of his time. These writings, which included fierce attacks on religion also, brought him the reputation of being perhaps the most powerful journalist who ever lived. Naturally they made him one of the most hated of men, as well as one of the most admired. His influence in France became so great that during the latter part of his lifetime, even the powerful men whom he attacked with his pen dared not try to check him, for fear of annoying the public whom he had stirred up in favour of the exposure of shams, and the free expression of grievances. This fact in itself shows how much he had been able to accomplish during his lifetime, in the very country where the Grand Monarch's successor (Louis XV) was sitting upon the throne. At the very end of his life, indeed, Voltaire came back to Paris in triumph to see the performance of his last play. He died a few months later, at the age of 84. Eleven years later the French Revolution began.

***KEY-QUESTION 96:** 'In what ways was Rousseau different from Voltaire, and what important work did Rousseau do?'

***§96.** In the year of Voltaire's death, another great writer also died, who in a somewhat different way did as much as Voltaire to prepare the way for the French Revolution. This was JEAN-JACQUES ROUSSEAU.¹ Rousseau was born in Geneva in 1712, the son of a watchmaker. Unlike Voltaire, he showed in his early years no promise of his future greatness as a writer; in fact it was not until he was nearly 40 years of age that he wrote anything of importance. It was

¹ Pronounced 'roo-so'.

in 1762, when he was 50 years old that he published the book which probably did more than any single book ever written, to bring about the downfall of the Grand Monarchies of Europe. This was *The Social Contract*, in which Rousseau argues that good government must be based on the

consent of those who are governed; in other words government must be democratic, not autocratic. As kings had until then usually been autocrats, Rousseau was in favour of a republican form of government, with every citizen as a voter. 'Liberty, equality, fraternity' was to be the battle-cry of the new age, and only ten years after Rousseau's death it became the motto of the French revolutionaries.



ROUSSEAU

In the same year as *The Social Contract* Rousseau's other famous book appeared. This was *Émile*,¹ an appeal

for better methods of education. Education in 1760 consisted very largely in cramming Latin grammar and memorizing the answers to certain questions on the doctrines of the orthodox religion (whether Catholic or Protestant). How far ahead of his time, therefore, was Rousseau in proposing that education should also include proper physical training with careful attention to diet and cleanliness, as well as the development of the mind and character by methods which are even now regarded as modern! As we

¹ Pronounced 'ay-meel'.

might expect, the result of the publication of *Émile* was that its author was threatened with arrest—for having committed the crime of encouraging his fellow-countrymen to think! He had to fly to England, where the earlier disappearance of Grand Monarchs had given people rather more personal liberty. He returned to France in 1770 and died a few years later.

***KEY-QUESTION 97:** 'What part did Paine play in the American and French overthrow of tyranny; why were conditions in France ripe for revolution?'

***§97.** There is one English writer of this time who is of special interest to us because he helped to start and actually took part in the struggle for freedom on two continents: in the American War of Independence, and in the French Revolution. This was THOMAS PAINE.

Paine held a small official post in England, and he was dismissed from it because he carried on an agitation against certain actions of the authorities which he felt to be unjust. He went to America, and there he published a paper called *Common Sense*. In this paper he wrote strongly in support of the cause of the colonists against the British Government. When the War of Independence broke out, he fought on the American side; and at the end of the war he was given a post in the new American government. In 1787 he returned to England, and four years later he published his well-known book, *The Rights of Man*, in which he warmly supported the revolutionary cause. To escape imprisonment for this, he was obliged to fly to France, where the Revolution had just broken out. There he was welcomed, and elected a member of the Convention before which the French king was brought to trial. Later he went to America again, where he died.

The writings of these three men did a great deal to make thoughtful people realize that the time had come when the terrible condition of the masses must be improved. In France, things were particularly bad. Not only had the French not yet recovered from the enormous losses they

had suffered in the wars against the British, and from the extravagances of the Grand Monarch and his court, but even the taxes levied to meet these expenses were collected almost entirely from the poorer classes of people, the nobles being exempted from paying anything. Such an obvious injustice caused the middle classes—the tradespeople of the small towns, the farmers, the professional classes, and thoughtful people everywhere—to join with the desperately poor peasants and town-labourers, to bring about by violent revolution a change which there seemed to be no hope of bringing about in any other way.

Another thing which helped to make the French people discontented with the Grand Monarchy was the example of the American colonists whom their own government had helped in their fight for freedom against the British would-be 'Grand Monarch'. The Frenchmen who had gone to fight on the side of the colonists against the British came back to France with new ideas of freedom. They found it impossible to endure the tyranny of the king, the nobles and the priests, that they found in their own country. The French Government had not expected this as the result of taking their revenge on the British. But the American Rebellion against King George's tyranny undoubtedly did a great deal to hasten the coming of the French Revolution against the wasteful inefficiency of the French king.

KEY-QUESTION 98: 'What happened in the French Revolution?'

§98. The French Revolution began in 1789. At first it was not very violent. The people insisted on the calling of the French Parliament (called the States-General) which had not been properly consulted by the king for years. There, it was decided to change the laws: (i) so that the nobles and rich men should no longer be favoured by being exempt from taxes, and (ii) to give the poor equal rights with the rich in appealing to the law in cases of arrest or disputes. But though the king agreed to these changes he did not really mean to carry them out. So when the people heard that he was secretly trying to get

together an army to restore his power and to crush them again, the people of Paris rose against him. They marched to Versailles—that great palace, some miles outside the capital, which Louis XIV had built for himself at such enormous cost—and forced the king to come to Paris. There they kept him practically a prisoner in his palace. In 1791 the king tried to escape, in order to join an army which his noblemen-friends had collected together to help him to regain his power. He was caught near the frontier of Germany, and the people were so angry at finding that the king could not be trusted to keep his promises and rule *constitutionally* (that is, according to the constitution or laws laid down by Parliament), that the extremist party came into power. This party was in favour of killing the king and all his family, so that they could cause no more trouble. In 1793 the king was guillotined (that is, his head was cut off by a machine called the ‘guillotine’¹), and throughout the years 1793 and 1794 thousands of nobles, including the queen and other members of the royal family, were killed in the same manner. This period is called the ‘Reign of Terror’. People were executed simply because they were of noble birth. Anyone who was in



A GUILLOTINE

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¹ Pronounced ‘ghee-yo-téen’.

any way suspected of disagreeing with the leaders of the Terror (chief of whom was a man called Robespierre¹) was reported, arrested, and sent to the guillotine. Presently Robespierre began to get rid of his own rivals in the government in the same way. In the end those who remained, fearing that their turn would come soon, combined against him and sent him to the same fate. After his death the Terror ended, and a constitutional government on republican lines (that is, with an elected President, as in the United States, instead of a hereditary king) was established.

KEY-QUESTION 99: 'What were the good and bad things in the French Revolution?'

§99. This revolution was no doubt terribly violent and caused the death of many innocent people. But it accomplished certain good things for the French people. First, it abolished the many unfair advantages that the nobles, rich men and priests had hitherto enjoyed. The same law was established for rich and poor alike. Men were taxed according to their means, instead of the poor paying heavily and the rich escaping. Secondly, the great estates of the nobles, on which the poor had been forced to work, often almost like slaves, were broken up and sold cheaply to people of the middle and lower classes. Thirdly, trade was encouraged, and all professions were thrown open to those who could qualify for them, regardless of birth, wealth or position.

It was undoubtedly because they felt that the Revolution had brought them the chance of a new and better life that made most of the French people support it in spite of all its violence and bloodshed. Many people in England did not understand this, and some who sympathized with the idea of getting rid of 'Grand Monarchy' felt horrified when they heard of the violence of the Reign of Terror. One of these was the great English political orator and writer, Edmund Burke, whose speeches against the French Revolution have become famous. But English people had already

¹ Pronounced 'rob-spee-áir'.

got rid of their 'Grand Monarchs' and were in no danger of having any more, especially after their experience of what happened when King George III attempted such methods with the American colonists. Perhaps they could not really understand how intensely the French people valued their liberty and why they were willing to pay so dearly for it. How much the French really valued it was clearly shown when the neighbouring 'Grand Monarchs' of Germany and Austria tried to punish the French for killing their king, by sending armies against the new Republic to destroy it. At that time, though the French were in the middle of their own revolution, they got together armies which not only checked the German and Austrian invaders, but for some time actually marched into the invaders' countries, spreading the ideas of the revolution.

QUESTIONS AND EXERCISES

1. Show how 'ideas rule the world'. (Try to give some examples other than those mentioned in §94.)

2. Write a brief account of the causes, events and results of the French Revolution.

*3. Find the word 'satire' in your dictionary, and give some examples of famous satirists and satirical writings.

*4. 'Good government must be based on the consent of those who are governed.' What is your opinion of this? Must such a government necessarily be a democracy? (Think of examples from Indian history.)

*5. What are the advantages and disadvantages of a government based on 'universal suffrage' (i.e. every citizen being a voter)? Can you suggest any way of overcoming the disadvantages?

CHAPTER XXVII

NAPOLEON, THE SOLDIER THE FRENCH EMPIRE

KEY-QUESTION 100: 'How did Napoleon become Emperor of the French?'

§100. We generally think of Napoleon Bonaparte¹ as one of the greatest despots² that the world has ever seen. It therefore seems strange at first that he should have become ruler of France just after the Revolution in which the French people killed their king for being a despot. We shall now see how this happened.

Although Napoleon was a despot, he could never have come to power without the French Revolution. He was not a nobleman or a rich man's son, and under the Grand Monarchs people who were not nobles or rich men had very little chance of rising to high positions.

Napoleon was not really even a Frenchman. He was born in 1769 in the island of Corsica, in the Mediterranean. He was Italian by birth and when he was young his chief idea was to set Corsica free from French rule. He went to France to study military science where he had an unhappy time. In the French military schools that he attended, his fellow-pupils were mostly sons of nobles and rich men who looked down upon him. He therefore kept to himself as much as possible and was very unpopular; but in course of time he qualified as an officer and joined the artillery. When the Revolution began, he supported it, and soon became prominent through his skill in military affairs. He

¹ Pronounced 'bon-apárt'.

² Ruler who exercises power entirely according to his own will and pleasure.



NAPOLEON BONAPARTE

was so outstanding in this that he was actually made commander-in-chief of one of the French armies when he was only 27 years old. That was at the time when the French were being attacked by the other Grand Monarchs. Napoleon was given command of the army that was opposing the forces of the Austrian monarch. Within a year Napoleon succeeded not only in driving the Austrians out of eastern France, but himself crossed the Alps and invaded northern Italy (which was then under Austria).

By this time the British Government had also begun to oppose the French Revolutionary Government. Napoleon persuaded the French Government that the best way to injure the British was to interrupt their trade-route to India and seize their empire in the East. Napoleon therefore took his army across the Mediterranean Sea to Egypt, which he conquered, and then began to march it through Palestine. If he had been able to go on, perhaps he might have conquered even greater territories than that other military genius, Alexander the Great. But he could not go on, because he received news from France that things were going badly at home. The new French Government was incapable; the Austrians had won back most of the country conquered by Napoleon, and the French people were getting discontented. In great haste to get home, Napoleon left his army in Palestine, where it was soon defeated by the British, when he was not there to lead it. The people of France welcomed him because they felt he was a strong man who would set things in order. They voted that instead of having a republican government, the government should be in the hands of three men, called Consuls, of whom Napoleon was to be the chief, or First Consul. Napoleon soon showed what sort of man he was, when he had all the power in his hands. First he drove the Austrians out of Italy again, and made himself King of Italy. Then he captured Vienna, the capital of Austria, and defeated the combined armies of the Austrian emperor and the Russian emperor at a tremendous battle at Austerlitz. Then he went on and defeated the Prussians. In

1802 the French made him First Consul for life, and in 1804 they gave him the title of Emperor.



'NAPOLEON CUTS OFF EUROPE FOR HIMSELF, WHILE ENGLAND HOLDS THE SEAS.'

KEY-QUESTION 101: 'Which countries did Napoleon conquer, and which did he fail to conquer?'

§101. Not content with being an Emperor himself, he now aimed at making kings of his relatives and the commanders of his armies. He forced the Dutch to make one of his brothers King of Holland; another brother was made King of Naples; another was made King of Westphalia (a new kingdom made up of part of Germany). In 1808 the brother who had been made King of Naples was made King of Spain, and the throne of Naples was given to the commander of one of the French armies. The commander of another French army was made King of Sweden. In 1810 Napoleon himself married the daughter of the Austrian Emperor. By 1810 almost all Europe was ruled by Napoleon and his nominees, except the British Isles in



the extreme west, and Russia and Turkey in the extreme east. Napoleon did his best to conquer the British. He might have succeeded if he could have gained control of the sea, for then he could have stopped their trade, captured their colonies and even invaded England. He kept a huge, splendidly trained army all ready for this purpose at Boulogne on the French side of the channel, with boats to take them across as soon as the way was clear. Luckily for the British, their navy blocked the way, and though Napoleon



LORD NELSON

tried to starve them by forcing all the nations of Europe to stop trading with Great Britain, he did not succeed because the British navy kept the sea-ways open. It was during this time that the famous naval battle of *Trafalgar* was fought between the British and the French, with Nelson as the admiral of the British navy. The French navy was completely defeated, and the British kept the control of the seas.

It was Napoleon's attempt to stop the other nations of Europe from trading with the British, which really began his downfall. Though he had not actually conquered Russia, Napoleon forced the Russian emperor to be his ally, after he had defeated the Russian armies. But the Tsar refused to obey Napoleon's order not to trade with the British. Napoleon was furious and determined to punish the Tsar by invading and conquering his country. In 1812 he marched into Russia with an army of more than half a million splendidly trained and experienced soldiers. But those men marched to their doom. They were defeated not by the Russian armies, but by the Russian climate. They defeated the Russian army; they actually entered Moscow, the Russian capital. But they found the city in flames and not a scrap of food to eat in it. Everywhere, the Russians had destroyed the crops and the food supplies before they retreated. The French were starving. And then the winter came. Winter in Russia is much more extreme than in France; it is terribly cold. There was nothing to be done except try to march back to France, two thousand miles or more, as far as from Kashmir to Cape Comorin. Not only had the French no food, but the Russians now began to attack them from behind. They died in thousands. Out of that army of more than half a million, only twenty thousand ever reached home.

KEY-QUESTION 102: 'How was Napoleon's downfall brought about? What did he accomplish for France?'

§102. Even then, Napoleon's extraordinary career was not ended. The French still adored him for his military skill and the victories and the glory he had won for them,

though at such terrible cost. He raised another army, consisting mostly of old men and boys. But the other peoples of Europe had grown weary of his rule. The British landed an army in Spain with the help of their navy, and assisted the Spaniards to rebel. The Russians and the Prussians and the Austrians combined against him. He was defeated in Germany at the great Battle of the Nations, and was driven back to France. The Allies then offered him terms; he was to remain Emperor of France, but his boundaries were to be the Rhine, the Alps and the Pyrenees, with the additional lands of Belgium and Savoy. He wanted more, and then the Allies lost patience and invaded France. Paris was taken, and Napoleon was forced to give up his throne. He was sent as an exile to live on the island of Elba, off the coast of Italy; and a brother of the French king who had been killed in the Revolution was made King of France.

But the French did not like the return of a king of the old kind, and when, in less than a year, Napoleon escaped from Elba and promised to rule them constitutionally, they believed him, and welcomed him. But the Allied nations of the rest of Europe knew that he could never be trusted to rule peacefully, for conquest was in his blood. They combined to oppose him again, and in June 1815 was fought the decisive battle of *Waterloo*. Napoleon was completely defeated, and had to surrender. He was exiled to the island of St Helena off the western coast of Africa, where he died in 1821. For some years the French were ruled again by their old kings, though much less despotically than before. Later, another republic was set up, this time without much bloodshed or opposition, and since then France has remained a republic.

It is as a great military commander that Napoleon is usually remembered, but we must understand that he was really something more. If he had been only a conqueror, he would not have been able to rule France successfully for about fifteen years. He was an extraordinarily capable organizer, and he showed this in other matters besides war.

He planned and constructed splendid roads and bridges, not only in Paris but along the Rhine and across the Alps. He did much to make Paris a fine capital city with grand buildings and monuments (the latter mostly in honour of his own victories). Seeing that much confusion occurred because the laws of France were different in different places, he had them codified (that is, made clear and uniform). Those laws, the *Code Napoléon* as they are called, are still used, not only in France but in several other European countries. The results of his work as a military commander have entirely perished, but his constructive works, his work as an organizer, his roads and his buildings, remain.

QUESTIONS AND EXERCISES

1. How was Napoleon able to become emperor of the French, so soon after the French had got rid of their king?
2. Write a short account of Napoleon's character, describing his strong and weak points, and the causes of his downfall.
3. What good things did Napoleon accomplish for France and what harm did he do?
4. How did control of the sea affect Napoleon's career?

CHAPTER XXVIII

ARKWRIGHT, WATT, STEPHENSON AND THE INDUSTRIAL REVOLUTION

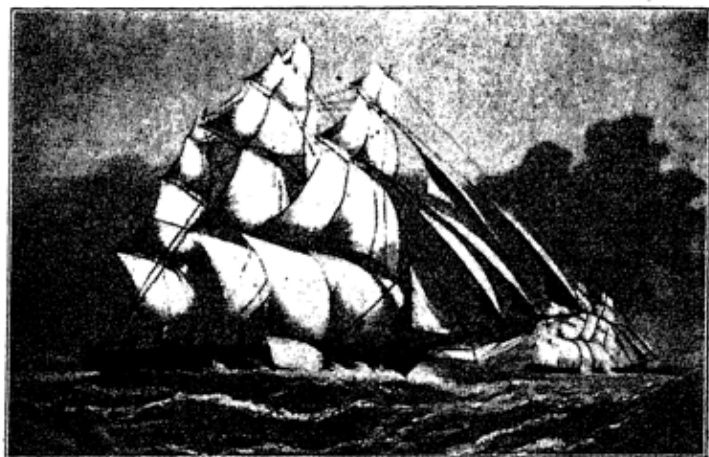
KEY-QUESTION 103: 'Why and how did the British Empire grow?'

§103. We have seen in previous chapters how the British, the inhabitants of those small islands off the north-west coast of Europe, gradually built up a great overseas empire. Through their control of the sea they were able even to bring about the downfall of the mighty Napoleon. That empire grew more widespread and more powerful after the defeat of Napoleon, so it is worthwhile pausing here for a moment to see the causes of its growth.

It began and it grew, first of all, because the British islanders were a very adventurous people, as people who live on islands or rocky sea-coasts in a temperate climate very often are. They were used to risking their lives in small boats on stormy seas, and they positively enjoyed trying to discover new lands and new things. They are still like that, as is shown by adventures like the attempts to reach the north and the south poles, and to reach the tops of the highest mountains in the world. For the same reason, they were good colonists; that is, they did not mind leaving their homeland and taking the risk of making a new home in a far-off country. Moreover, after they had made that new home, they and their children and their grandchildren did not lose the feeling that they belonged to their old country, even though they might never see it again. This sometimes made it more difficult for them to understand and to get on peaceably with the people whose country they colonized (specially countries with a more ancient civilization like India and Egypt, and even Ireland).

but it was useful for holding together an empire whose parts were scattered all over the world.

Then, they were keen traders. They did not wait for their Government to arrange things for them, or to be told to set out on trading or colonizing expeditions. In most cases, places which have now become parts of the British



'THEY BUILT SWIFT SHIPS FOR TRADING'

Empire were not deliberately conquered by the British *Government*. Britishers visited them as private citizens and traders, first; then they built trading-stations and settled there. The British Government only took charge later, as in the cases of India, Canada and South Africa.

Thirdly, they were keen seamen and built swift ships for trading, and to keep contact with their various colonies all over the world. The ocean, instead of *separating* them from their friends overseas, was the means of *uniting* them. By having a strong navy they were able to defend their empire and to keep rival nations from interfering with them, however strong they might be (like Napoleon) on the land. Whenever they lost control of the sea, as for a short time

during the revolt of the American colonists, we can see how disastrous it was to them.

Lastly, they were very inventive, and were determined to find ways to overcome whatever obstacles came in their way. It was a different kind of inventiveness from that of some of the continental peoples. The British generally muddle along in the ways they are accustomed to, as long as they can, for they are a rather conservative people: they do not like to change their ways. Then, when things become really troublesome, they try to find out some way of modifying them through what is called a 'compromise'.¹ This meant not destroying the old things completely and making entirely new ones (as the French did in their Revolution, and the Russians have done, recently), but trying to make small changes here and there so as to suit as many people as possible. This method of compromise has its advantages when things are not very bad, because it causes less disturbance and is less destructive than the revolutionary method of changing things. But perhaps it has its disadvantages, too, in not changing things quickly enough when they have become *very* bad.

Now we shall see how this inventiveness of the British people helped them to take the lead for a whole century from the time of Napoleon onwards.

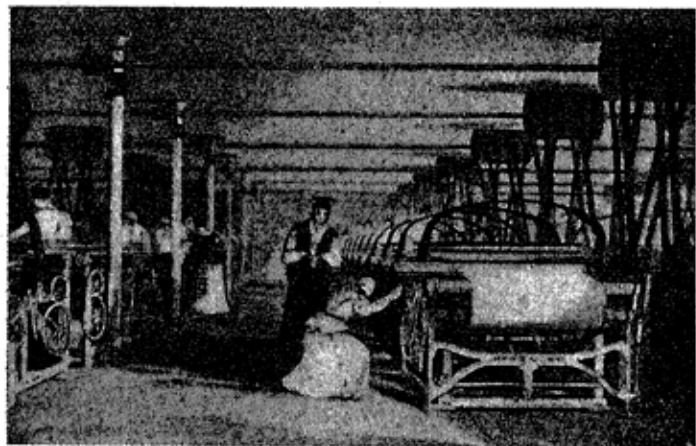
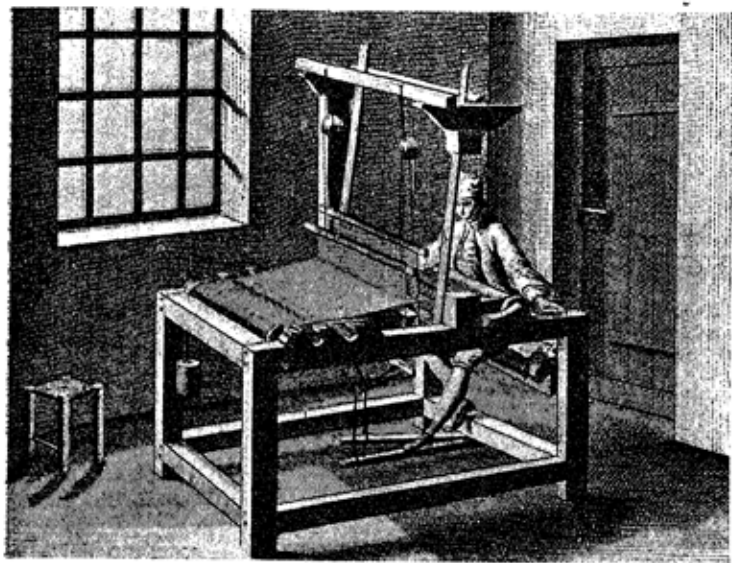
KEY-QUESTION 104: 'What was "The Industrial Revolution" and what inventions hastened it?'

§104. Up to this time all manufactured goods had been made by hand (that is the meaning of the word 'manufacture'), and they were almost always made in small quantities by craftsmen working in their own homes. We call such crafts 'cottage industries' (see the top pictures on pages 225 and 226). Every village had its own small group of craftsmen, just as many villages in India still have. Most of the women spun yarn on their simple spinning-wheels or 'charkas'; there were a few families of weavers,

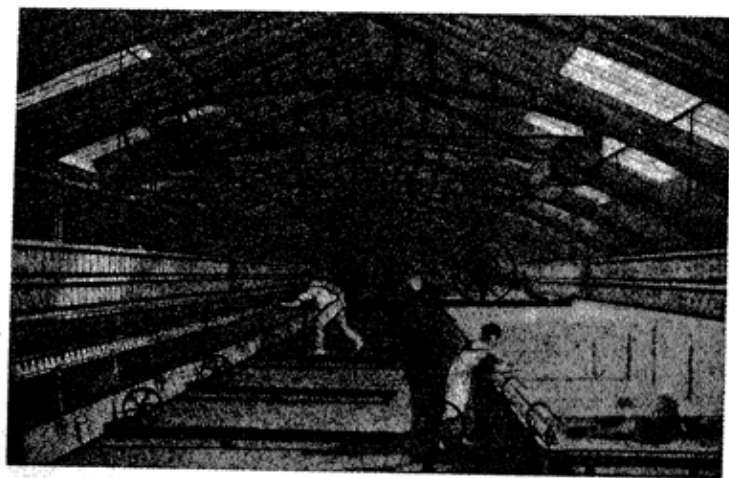
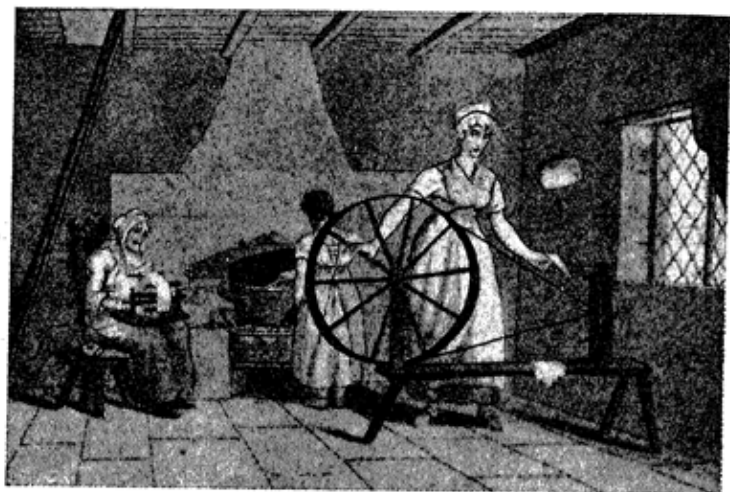
¹ Pronounced 'kóm-prom-ize'.

a potter, a blacksmith, a carpenter or two, a leather-worker. In course of time certain districts or towns became famous for making certain things, either because they had specially skilled workers or a good supply of materials, or both. For example, Dacca in Bengal became famous for its muslin or fine cotton cloth, the south of France for its silk, north England for its woollen cloth, Toledo, in Spain, for its swords and knife-blades. People were willing to pay high prices for these things when they were brought by traders. The makers naturally tried to produce larger quantities as the demand increased and to do this they had to improve the tools they used, as well as increase their own skill.

When the British began to colonize north America they found that cotton could be grown very well in the warmer parts of that continent. It was also discovered that the damp climate of the north-west part of England (the county called Lancashire), though much too cold for growing cotton, was very good for spinning the cotton thread and weaving it into cloth. The cloth could be sold at a good profit because people were already paying high prices for the fine cotton cloth brought all the way from India. So the Lancashire people began to make cotton cloth from cotton brought from America. Owing to the increasing demand, men began to try to find a way of making cloth in larger quantities than the hand-spinners and hand-weavers could make it in their cottages. Rich men began to hire the services of weavers, who worked in looms fitted up in rows in big buildings called 'factories'. Instead of each man selling whatever he had made, the weaver was paid a fixed amount as wages, and the factory-owner sold the cloth and made the profit. If the factory-owner could get other weavers to work for smaller wages, or to work longer hours and make more cloth, he could obviously make more profit. Thus the introduction of the factory-system caused great hardship to the workers in the cottage-industries who had till then made things in their own homes. If they wanted to get work, they had to leave their village-homes and live near the factories. Thus big factory-towns began to spring up, in



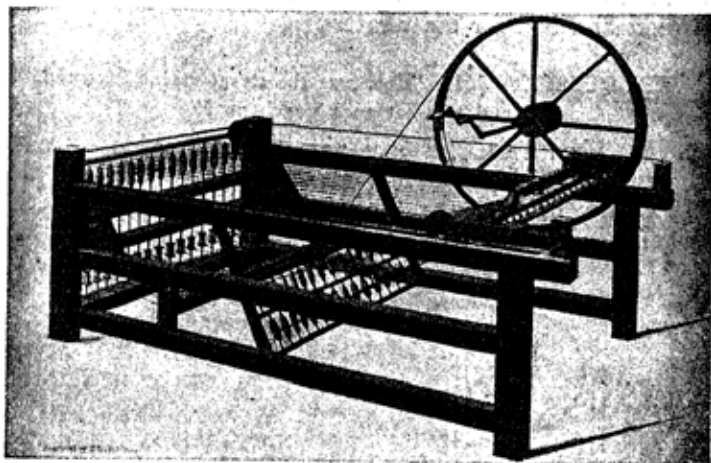
WEAVING BY HAND AND BY MACHINERY



SPINNING BY HAND AND BY MACHINERY

which hundreds of poor workers had to live crowded together. This was the first stage in the great change that we call *The Industrial Revolution*.

The next step was the improvement of the machines so that more cloth could be made by fewer workers. In 1766 a Lancashire man named JAMES HARGREAVES invented



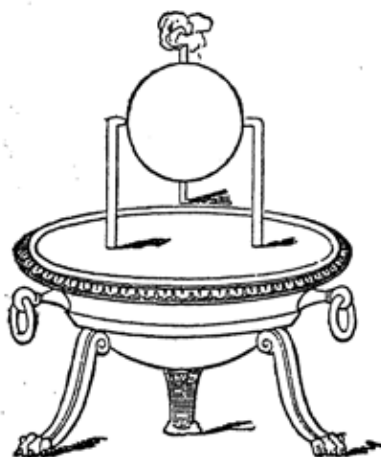
HARGREAVES' SPINNING-JENNY

the 'spinning-jenny', a frame on which a large number of spindles could be worked at the same time by one man turning a handle (see above). A few years later this was improved by another Lancashire man, ARKWRIGHT; he found that the threads could be made much stronger if they were passed between rollers which pressed the fibres together. Arkwright built factories where rows of his machines were worked at the same time by the power of a wheel turned by the force of a running stream—a water-wheel. You must remember that water and the force of the wind, used in wind-mills, were the only kinds of mechanical power available at this time. Arkwright became a wealthy man through his inventions and his factories.

As a result of a visit to one of Arkwright's factories, another invention was now made by a man named EDMUND CARTWRIGHT. This was the making of a power-loom, that is, a weaving-machine worked by mechanical power, instead of by hand. This enabled large quantities of cloth to be made in factories by machines which needed very few men to look after them. This again was good for the factory-owners and bad for the weavers.

KEY-QUESTION 105: 'How was the steam-engine invented, and to what uses was it put?'

§105. Then came the final step in the direction of making things quickly and in huge quantities. This was the use of the *steam-engine* for working the machines in the factories.



HERON'S STEAM-ENGINE

Steam-engines were already being used for pumping water out of coal-mines. It was very troublesome to do this by hand-labour, for, as the mine went deeper and deeper, the pumping became more and more difficult.

The idea of making a machine move by the power of steam is a very old one. Heron, one of the clever men of Alexandria, made a simple form of steam-engine as long ago as the first

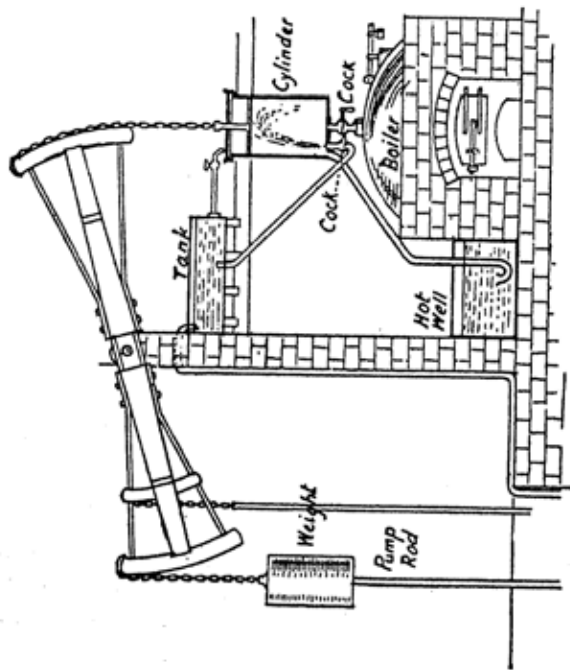
century B.C. It consisted of a hollow globe, rotating on a horizontal axis (see picture). From the globe metal tubes projected, in the sides of which there were slits. The globe was supported on two upright tubes leading from a metal vessel on a stand, in which water could

be heated by placing a fire underneath. When the water boiled, steam passed up the supporting tubes into the globe, and having filled the globe, passed out through the slits, the force of the steam against the air causing the globe to spin round on its axis. This was, so far as we know, the first steam-engine. But the invention remained an interesting toy and it was not put to any practical use. It was not until after the Renaissance that people read about it in the Greek books which had been brought to Italy.

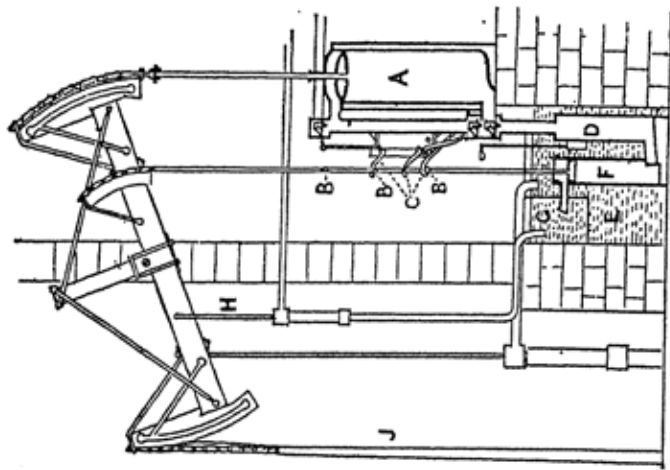
In 1698 an Englishman named Thomas Savery made an engine which could be used for pumping water, and about the same time (in the reign of Louis XIV of France) a French scientist named Papin made the first engine worked by a cylinder and piston. It had no separate boiler; the cylinder itself was heated, and when the water boiled the piston was pushed out by the steam; then the fire was removed and the piston sank down again. Again the water was heated and the piston pushed up, and so on. This, of course, was a very slow business.

The first really effective pumping-engine was made by a Devonshire blacksmith named THOMAS NEWCOMEN. Newcomen had been employed by Savery to make some parts for his pump, and this set Newcomen thinking how to improve upon it. In 1705 he brought out the form of pumping-engine which is illustrated on page 230. This was soon widely in use for pumping the water out of coal-mines.

In 1764 it happened that one of the Newcomen engines needed repairing, and it was given to JAMES WATT, then an instrument-maker to the University of Glasgow, to put right. Watt saw the chief defect in the engine, and began to think how it could be improved. By 1774 he had made an engine which was much more reliable (see page 230). It could be used not only for pumping, but also for driving machinery in the factories, and for turning a paddle-wheel to move ships through the water. It was eagerly taken up by the factory-owners for operating their spindles and looms, for it could do the work of hundreds of men, without ever



NEWCOMEN'S ENGINE



WATT'S SINGLE-ACTION ENGINE

A, cylinder; B, tappets governing the inlet of steam by means of the valve levers, C; D, separate condenser; E, cold-water well; F, air pump; G, hot well; H, feed pump; J, main pump rod.

needing rest, and was much more powerful than the water-wheel.

In 1801 one of Watt's engines was fitted into a boat by William Symington; it turned a paddle-wheel fixed at the stern, and the boat was found to be quite capable of towing a line of barges along the Forth and Clyde canal in Scotland. This was the first steam-boat. A few years later an American, Robert Fulton, also made a number of successful steam-boats fitted with Watt's engines. The first steamship to cross the Atlantic ocean was also an American one. The early steamships all had paddle-wheels (the screw propeller was invented later), and were fitted with sails also, in case their engines broke down.

KEY-QUESTION 106: 'How were railways invented and what was the result of the invention?'

§106. The final stage came when the steam-engine was fitted to a truck on wheels, thus making a 'locomotive' (i.e. an engine which moves from one place to another by its own power). The idea of running trucks on *rails*, instead of on an ordinary road, had already been invented, in connexion with the work of coal-mining. In the seventeenth century, trucks loaded with coal had been moved on lines of wooden planks. As these wore out very soon, similar tracks made of iron were used at a coal-mine in England in 1776. Then came the idea of making L-shaped rails: and finally that of making the flanges of the wheels L-shaped, so that they would not run off plain rails. In the meantime, the first steam-locomotive had been invented.

In 1801, a man called RICHARD TREVETHICK was working in a tin-mine in Cornwall. He fitted one of Watt's engines into a truck which ran on an ordinary road. Then in 1804 he made a similar locomotive to run on rails. About the same time a young man was working at a coal-mine near Newcastle. He was the son of one of the firemen at the mine. The family was so poor that they could not afford to send the boy to school; he had to work to add something to the small wages of his father. The boy

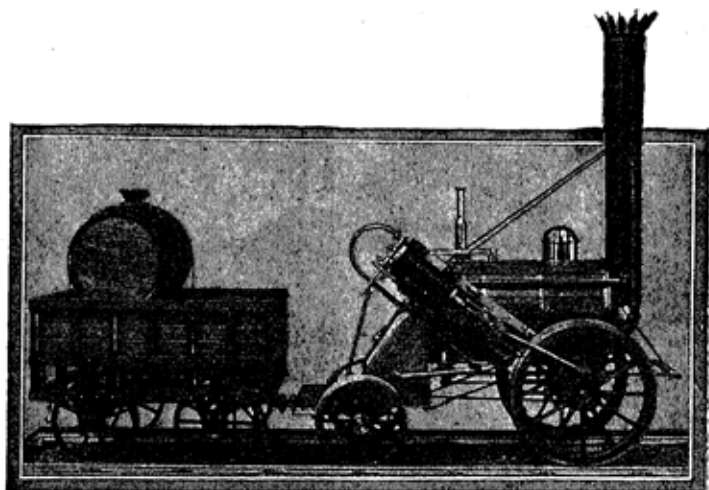
was GEORGE STEPHENSON. His job at the mine was to look after a fixed engine which pulled trucks of coal up a hill by means of a rope. Fortunately, George was not content just to do that. He started thinking how he could make a machine to do the work better, a travelling engine which would pull the trucks up the hill on rails. In 1815 he succeeded. Soon, many of the mines began to use his steam-locomotives for pulling their trucks of coal. 'But if a locomotive can be used to pull trucks of coal, then why not to pull trucks of passengers?' people began to ask. So a railway was made by George Stephenson in 1825 to carry passengers between the English towns of Stockton and Darlington. Its first engine can still be seen standing at Darlington railway-station.

In 1829 it was decided to build a railway between the big cities of Liverpool and Manchester. It was announced that a contest would be held to select the best locomotive for this railway. A prize of £500 was offered to the engineer whose locomotive could best fulfil the required conditions, which were that it should draw a train of loaded trucks over a course 70 miles in length. Four inventors entered their engines for the contest. Stephenson's engine was called 'The Rocket', and it was the first to be tried. It completed the course successfully, and when the trucks were detached the locomotive by itself actually attained a speed of 35 miles per hour. None of the other three engines could even complete the course, so Stephenson won the prize, and became the engineer of the first important passenger-railway in the world, the Liverpool and Manchester Railway.

The new form of transport immediately became popular. Within ten years no less than two hundred and fifty railway companies had been formed in England alone! Railways began to be constructed all over the world. George Stephenson's name was immortalized. The final step in the Industrial Revolution had been taken.

Since the invention of agriculture, long, long ago in the New Stone Age (perhaps 10,000 years ago), there has been

no change in man's way of living so great as the change that was caused in the nineteenth century A.D., through the use of machinery to produce goods in vast quantities, and to transport them across lands and oceans to every country of the globe. This change is indeed worthy of the name



STEPHENSON'S LOCOMOTIVE *The Rocket*

of a 'revolution'—not a political revolution (a sudden change in the form of government, such as we have read about in previous chapters), but an industrial and social revolution—a sudden change in the way of making things, and in the way of living and earning a livelihood.

What tremendous problems this revolution created for the men who owned or worked the machines, and for those who were thrown out of work, we shall see in the chapters to follow.

QUESTIONS AND EXERCISES

1. 'The British owe their empire to the fact that they are a seafaring and adventure-loving people?' Discuss this statement.
2. In what ways does the British Empire resemble that of Rome, and in what ways is it different? (Refer to chapter x.)
3. Why can we truly call the changes of this time an 'industrial revolution'?
4. Discuss (or have a debate on) the question: 'Has machinery brought more helpful changes into the lives of human beings, or more harmful ones?'

CHAPTER XXIX

BOLIVAR, GARIBALDI AND MARX POLITICAL REVOLUTIONARIES

***KEY-QUESTION 107:** 'How did the states of South America win their independence, and why did they not become the "United States of South America"?'

*§107. We have seen in previous chapters how the people of western Europe and of North America revolted against the despotism of 'Grand Monarchs'. The idea quickly spread (helped by the work of great writers like Voltaire and Rousseau) that *all* the people of a country, and not only the nobles and rich men, have a right to live decently, and also to take some part in the management of the affairs of the country in which they live. We have seen how the American colonists established a democratic republic, and how France did the same, though for a time Napoleon Bonaparte managed to get himself made emperor. But even then he was only able to become emperor because most of the French people wanted him.

After the American War of Independence and the French Revolution the idea of political freedom spread very rapidly. (Politics means the *science of government*, so 'political freedom' means establishing a system of government in which the people are free to choose those who are to govern them.) The people of other countries governed by Grand Monarchs or despots now began to plan to get political freedom. Among the first of these were the Spanish colonists of Central and South America. You will remember that the Spanish had been the first to discover South America, and many of their people had remained there as colonists. They were particularly annoyed when Napoleon put his brother, who was not a Spaniard, on the throne of Spain,

and they determined to make themselves independent of Spain. The man who did most to bring this about was called SIMON BOLIVAR.

Simon Bolivar, 'the Liberator' of South America, was born in 1783 at Caracas, a town on the north coast of South America. He came from a noble Spanish family, and was sent to Spain for his education. He was in France during the latter part of the French Revolution, and visited the U.S.A. a little later. Returning to his birthplace when he was 23 years of age, he began to work for the separation of the South American colonies from Spain. Five years later a Declaration of Independence was issued, under which a federation of states was to be formed in the north-west part of South America, on the model of the U.S.A. The rebels were at first successful, but after three years of fierce fighting against the Spanish Government's forces, Bolivar and his army were badly defeated, and his capital city, Caracas, was captured by the Spanish. Bolivar escaped to a neighbouring city, Cartagena, where he again organized revolt; but he was again defeated, and had to seek refuge in the British colony of Jamaica. After two years he returned to South America, where he now met with success. There was fierce fighting against the Spanish, during which Bolivar performed the feat of marching his ill-equipped army across the snow-covered Andes mountains. In 1819 the Spanish army was severely defeated and a new republic was proclaimed, consisting of the states now called Venezuela, Colombia and Ecuador. Bolivar was its first President.

The next five years were spent in assisting other regions to obtain their freedom from the Spanish: first Panama, and then Peru. Argentina and Chile had, in the meantime, revolted. Having freed themselves from Spanish rule, they formed themselves into republics under their own leaders. Brazil was a Portuguese colony, but in 1822 it was declared an independent kingdom under the rule of the Portuguese prince, Pedro. It became a republic much later, in 1889.

The latter part of Bolivar's life was unhappy owing to

the fact that he had to witness the breaking-up of the federation of republics which he had created. Once they had freed themselves from Spanish rule, the leaders quarrelled among themselves. The states remained independent of Spain, however, though they did not succeed in preserving their unity in a Federation, as the United States of North America did.

Simon Bolivar's work is remembered in the name *Bolivia*, which one of the South American republics took in his honour. Also, provinces or cities in no less than four other South American states have been named after him. The unit of currency in the state where he was born, Venezuela, is also named the *bolivar* in memory of him.

Another country whose people fought for their independence about this time was Greece, which had been under the Turks for hundreds of years (almost since the time when the Turks captured Constantinople in 1453). The French and English helped the Greeks, and the Turks were defeated and Greece gained her independence in 1829.



THE SOUTH AMERICAN STATES

***KEY-QUESTION 108:** 'What happened to Italy in Napoleon's time and how did it become a united country?'

***§108.** Then came the turn of Italy. Italy, as we learned in chapter XIX (§67) was divided into a number of small states. In most of these the rulers tried to live like 'Grand Monarchs', on a miniature¹ scale, with the result that their subjects were miserably poor. The conquest of Italy by Napoleon at least brought two benefits to that country—the establishment of law and order under a strong rule, though a severe one, and the making of better roads and bridges. But when Napoleon was finally defeated in 1815 it was necessary to decide how the various European countries liberated from his rule should be governed. For this purpose a great conference of representatives of the nations which had defeated Napoleon was held at Vienna. It was called the Congress of Vienna. The conference was not representative of the citizens of those countries, however, but of their kings or rulers. It consisted mostly of men who were themselves wealthy nobles or ministers or generals. Their main object was not to re-arrange Europe for the benefit of the masses of its people, but to divide it up among their royal masters and their friends in such a way as to prevent any further revolutions or conquests. The Congress decided that, as far as possible, the various countries should be governed as they had been before the French Revolution. This meant dividing up Italy again among all the little dukes and princes, who taxed the people to repair their palaces and to fit out their bodyguards in smart uniforms, but neglected the repair of roads and public buildings. Naturally there was discontent.

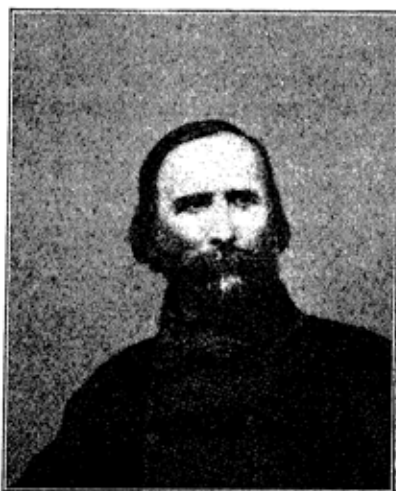
One of those who helped to prepare the way for a change was a writer named MAZZINI.² He gave up his whole life to the work of freeing and uniting the Italian people. He wrote books and articles about the rights and duties of citizenship, and in 1830 he was banished from

¹ Very small: pronounced 'mínny-atch-oor'.

² Pronounced 'mat-zee-nee'.

Italy on account of his revolutionary writings and activities. He then organized a society called the 'Young Italians', which in 1834 planned to seize the arsenal at Genoa in order to get arms for starting an Italian Revolution. The plot was betrayed, and Mazzini had to fly from the country. Now, among the 'Young Italians' who took part in this plot was a young sailor named GARIBALDI. On the discovery of the plot Garibaldi also had to fly for his life. He went to South America, where for fourteen years he took part in several of the revolutions then going on there, helping the rebels in their fight for independence, and gaining valuable experience as a soldier and an organizer.

At last in 1848 he sailed again for Italy, where he landed at his birthplace, Nice, then ruled by the Italian prince of Sardinia. Garibaldi now helped this prince to organize the Italians to fight against the non-Italian dukes and princes and the Austrian and French armies which were aiding them. But their efforts failed, and again Garibaldi had to fly. This time he went to the U.S.A., where for ten years he earned his livelihood as a worker in



GARIBALDI

a candle-factory, and then as captain of a trading-ship. But he never gave up his hope of freeing Italy, though he might have to wait till the end of his life to make the attempt again.

In the meantime Mazzini had been busy stirring up the Italians for another effort, and had been winning sympathy for their cause, particularly in England. In 1859

Garibaldi returned from exile for the third time; and in 1860 he was ready to strike the final blow for Italian freedom and unity. He landed in Sicily with a thousand of his red-shirt volunteers; many more joined him, and shortly afterwards Naples and all the south of Italy were his. While he was engaged in this, Victor Emmanuel, son of that prince of Sardinia for whom Garibaldi had fought before, had been able to capture Rome. He marched south to join Garibaldi at Naples, and there he was declared king of United Italy. Garibaldi lived on till 1882.

Like Bolivar, the other 'Liberator' of whom we have read in this chapter, Garibaldi and Mazzini were patriots who gave everything they had to the cause of freeing their people from oppression, and cared nothing for any other reward. But unlike Bolivar they had the satisfaction of seeing their efforts bear fruit.

We must conclude this chapter with the story of another great revolutionary who was at work at this time, but whose efforts bore no fruit until years after his death. This was the writer, KARL MARX.

KEY-QUESTION 109: 'Why did the Industrial Revolution cause the differences between the rich and the poor to grow greater?'

§109. Karl Marx (born in 1818) was a German. Germany at this time was being ruled by Grand Monarchs to whom his revolutionary ideas were so displeasing and dangerous that he could not live in his own country for fear of imprisonment. So he fled to France, and nearly all the later part of his life was spent in England, where he wrote most of his works, and where he died in 1883.

The book for which he is most famous is called *Capital*, and in that book he showed very clearly the changes likely to take place in the life of the people as a result of the factory system and the Industrial Revolution. Some of those changes had already begun to take place, specially the killing out of cottage industries through the starting of great factories.

The growth of railways and steamships, by means of which things could be brought quickly and cheaply from distant countries, also helped to ruin those English who lived by farming. Grain-merchants found that they could get wheat grown on the immense farms of the fertile plains of Canada and the United States (and, later on, of India and South America, where labour was cheap) at a lower cost than wheat grown in England. Owing to this, many of the farmers could no longer earn their living. They had to sell their land to the big landowners who used it for keeping sheep, whose wool was manufactured into cloth in factories.

In these ways, the differences between the rich and the poor gradually grew greater and greater. People who had small businesses or small farms could no longer make them pay. They either had to turn them into companies (that is, a number of people joining together to take shares in a big business) or they had to give them up and try to earn a living by working for someone else.

Suppose you have a small cotton-mill of your own, which you yourself manage. You find that you cannot make cloth as cheaply as the big factories, because you do not make it in such large quantities. So you decide to make it into a company and have a big factory. To get the money to build the factory you have to get other people to join you and to take 'shares' in the company. They will pay a certain amount of money for each share they buy. With that money you will be able to enlarge the factory and get better machinery, and so earn more profits. But of course the people who paid for shares will have to get part of those profits. Even though they have not done any work, it was their money that you used, and they expect to get interest on that. And when the business grows very big, you will probably find it easier to employ managers and experts, and pay them a salary for their work instead of trying to do it all yourself. This is how, in a big business, it usually happens that the shareholders, the people who own the business, do not actually do the work at

all. If they own many shares, or shares in many different companies, each of which gives them a part of its profits (called the 'dividend'), it is quite possible that they may not need to do any work at all. In just the same way, of course, a big landowner can have plenty of money by renting out his land to small farmers, or to people who want to build houses, or to a company that wants to build a factory or a railway. The name which we give to this stored-up wealth, by which people can earn more wealth, is 'capital'. Capital means *stored-up wealth in any form*. It may be money which you can use to buy shares on which you will get a dividend; or it may be the factory or the houses which you own, or the land which you possess and from which you can earn money either by cultivating it or renting it out to others to use.

KEY-QUESTION 110: 'What changes did Marx expect to happen as a result of the Industrial Revolution?'

§110. The important thing that Karl Marx pointed out in his book was this: he said that the growth of the factory-system and the competition between the producers of goods was certain to make people get divided more and more into two classes: those who possess *capital* by which they can live without working, and those whose only possession is their ability to work and earn a living. We may call the former the Capitalist class, and the latter the Working class. (Of course, a man who owns a factory or a piece of land, or some shares in a company or some money in the bank, and *also* works for his living, belongs partly to *both* classes.) This is certainly true, but Marx went much further. He said that this division was bound to get worse and worse, the rich people becoming richer and richer and the poor people poorer and more miserable and down-trodden. Finally, Marx said, they will see that the only real remedy is for the class of Workers to take away the capital of the class of Capitalists. The Capitalists, of course, will not be likely to give up their capital without a struggle, so there will be a violent revolution.

What, then, are the workers to do with all this capital

when they have taken it, if they succeed in doing so at last? Are they to share it out among themselves, and all become small capitalists, and begin the same process all over again? No, says Marx: the *government* of the country must be the owner of all that capital (land, mines, factories, houses and so on). The government must pay wages to the workers to carry on all the necessary work, just as it now pays wages and salaries to civil servants, judges, policemen, soldiers and post-office employees. And because *everyone* will have to *work* for his living (since no one will own enough capital on which to live without working), it will be possible for everyone to earn enough to live on, decently. This, in the briefest possible form, is the system known as 'Socialism', about which Karl Marx wrote. It is called *socialism* because in this system the whole body or *society* of people living in a country owns the capital, and not separate capitalists. It is also sometimes called *Communism*, which means that capital is owned in *common*, that is, together. The chief difference between Socialists and Communists is that Socialists believe that this system can be brought about slowly, through people voting for socialist members of Parliament, and when there are enough such members, by Parliament setting up a Socialist Government. But Communists believe that the change will never come about in that way, but only by a violent revolution, such as the one that occurred in Russia. Communism is also sometimes called 'Bolshevism' because the Russian Communists (under Lenin, who led the Russian factory-workers, peasants and soldiers to overthrow the capitalist government of the Tsar) were called 'Bolshevists' (which means members of the 'majority' or party of the masses).

You can very easily understand why Grand Monarchs, and the governments of countries where the capitalist system was being carried on, disliked the ideas which Karl Marx wrote about and tried his best to spread among the workers. This was not only because most of the men who were governing countries were themselves big landowners, or shareholders in companies. It was (and still is) because

many of them believed that the ideas of Marx were quite wrong. They believed that much less suffering would be caused by slowly trying to improve the conditions of the workers, than by trying to destroy the entire capitalist system and ruining and killing many people in doing so.

Quite naturally, most of the people who wanted a violent change were the poorer people of the working classes. Those who opposed Socialism were mostly those in power, or people who were fairly well off.

The year 1848 was famous for attempts in several countries to set up a Socialist system. In France, Italy, Austria, south Germany, and Hungary, there were such attempts; but in each country they were crushed after a short time. The struggle lasted longer in France than elsewhere, but in the end the Communists were put down with great severity, about ten thousand people being killed in Paris—more even than during the Reign of Terror.

In spite of this, however, the ideas of Marx went on spreading. Some people think they are good: some think they are bad. So it is very important that you should study both sides of the question, and be able to decide for yourself, when you are older.

QUESTIONS AND EXERCISES

1. The period between 1770 and 1870 might be called a century of revolutions. Explain why.
2. What did the Congress of Vienna do and what were the reasons for its acting in that manner?
3. What new problems were created by the Industrial Revolution, and how did Marx think they must be solved?
- *4. Is it possible to solve the problem of the rich versus the poor without a violent revolution? What solution can you suggest? Give reasons for your answer.

CHAPTER XXX

DARWIN, THE SCIENTIST THE INTELLECTUAL REVOLUTION

KEY-QUESTION 111: 'In which periods of history did men show much curiosity, and what was the result?'

§III. The clearest sign of a growing intelligence is probably the quality which we call 'curiosity'. It is a quality by which you can even distinguish the more intelligent animals from the less intelligent. I am sure you must have observed how animals like dogs, cats, and elephants are attracted by some unfamiliar movement, or place, or person, and go sniffing or poking about to try to find out what it is. And in the case of mankind 'curiosity' is undoubtedly a mark of intellectual growth. A baby learns almost everything by looking eagerly at what is going on around it and by making experiments of its own, moving its arms and legs, putting things into its mouth, and so on. You must have noticed, too, that those boys and girls who are always asking 'why?' or 'how?', are usually the ones who learn quickly.

Throughout history there have always been men and women who were not content to know only what they were told: they wanted to *find out* more; they wanted to try *experiments* and to see if things could be done in a different way, a better way. Without this 'curiosity', this desire to experiment and to know more, there would be no progress. People would simply go on thinking the same thoughts, having the same ideas, as their ancestors: there would be no change.

The people who want to think differently, and to act differently, are therefore very important people. But they are nearly always the people who get into trouble! Why?

It is because there is another quality in all of us, which fights against our 'curiosity'. That is the quality of laziness, inertia, or the desire to go on doing things (or not doing them) in the ways to which we have become accustomed. As we get older, we form habits—habits of thought, as well as habits of action—and it is a nuisance to have to change them. So we persuade ourselves that it is wrong to change, and when someone comes along with different ideas, we do not like it. This is called 'conservatism'—that is, the desire to keep things as they are, to 'conserve'.

Unfortunately the struggle between 'curiosity' and 'conservatism' often becomes very bitter, and it has led to intolerance and persecution. The people who want to change are impatient with those who do not want to: they attack the old ways of thought and action. This makes the 'conservatives' angry, and they try to stop the 'reformers', possibly by putting them in prison, or even killing them. But history proves that attempts to check 'curiosity' and to stop changes from taking place have never been successful in the long run. It is fortunate for mankind that this is so. Otherwise we should still be living exactly as our nomadic ancestors lived; or perhaps mankind would never have developed on the earth at all. It is useful to remember this when we are tempted to be intolerant towards people who think differently from ourselves!

There seem to have been two or three periods in the history of mankind when 'curiosity' was particularly strong, or conditions were particularly favourable for the growth of men and women who wanted to find out more about themselves and the world in which they lived.

One of those periods was that which we read about at the beginning of chapter VII (§24), from the year 500 B.C.—which we have called 'the watershed of history'—down to the birth of Jesus Christ. Within this period of 500 years a very large number of great thinkers lived in different parts of the civilized world of that time, in China, in India, in Egypt, in Greece. A glance at Figure 3 will prove this.

Another such period began about A.D. 1500, or a little earlier, at the time we have called the 'Renaissance' or the 'Revival of Learning' (see chapters XVIII and XXII, §§63 and 79), though the very beginning of the revival can be traced back to the Arab scholars in Baghdad, Cairo and in Spain between A.D. 1000 and 1200 (see §47) and to people like Roger Bacon (see chapter XVII) and Leonardo da Vinci (chapter XIX).

The third such period seems to have begun about A.D. 1800, and we may call it 'The Intellectual Revolution'. Before we study some of the main facts about that period, there is one point worth noticing. The interval of time between the 'watershed of history' and the beginning of 'the revival of learning' was over 1,000 years. But the interval between 'the revival of learning' and 'the intellectual revolution' (if there was really any interval at all) was much shorter, about 300 years only. And there seems no doubt that new ideas, experiments, changes of all kinds are now following upon each other much more rapidly than they seem to have done in the earlier part of man's history. The *speed of living* seems to be increasing. Possibly this may be due to the fact that instead of there being a few outstanding great thinkers at work—many of whom were unheard of in their own lifetime except among their immediate followers—the number of 'curious' and thoughtful people is larger. And nowadays, of course, it is far easier for new ideas to be known and studied, through the universal use of printing and through other even swifter means of communicating ideas, such as radio. The world is much more united in the search for knowledge, than it used to be. A new invention in one country is quickly heard of and studied by scientists in all other countries. Even war has not prevented this: in some ways war has made men even more inventive. The inventions of wartime (such as explosives, poison-gas, aeroplanes, and new materials), are turned, in times of peace, to very valuable constructive uses, e.g., explosives for mining and agriculture, poison-gas for killing insect-pests, aeroplanes for quick transport, and so on.

KEY-QUESTION 112: 'What is meant by "The Intellectual Revolution" and how was Darwin fitted to play a great part in it?'

§112. Now let us turn to the Intellectual Revolution which began about 1800. We have already seen how great and sudden changes were taking place about this time politically (i.e., in the government of countries), industrially (i.e., in the making of goods), and socially (i.e., in the way of living). At the same time a revolution was beginning in philosophy (i.e., in the search for knowledge) and in science. This intellectual revolution (i.e., a change in ideas) we shall now study.

There were signs of the beginning of this Intellectual Revolution considerably before 1800, just as there were signs of the Renaissance before 1500. In 1628 Dr William Harvey, the physician of King Charles I of England, published a book in which he showed how the blood circulates in the human body. (It is interesting to remember that the Chinese knew this in the time of 'the watershed of history', but the knowledge never reached the west.) About 1700 the English mathematician, Sir Isaac Newton, had put forward his theory of the Laws of Gravitation, explaining why objects fall to the ground, and how. Not long after Newton's time a French scientist, Lamarck, spent his life in the study of the growth of plants and animals. He put forward the theory that organs were gradually developed or changed to suit the conditions in which living creatures have to exist. All these great discoveries show that men were beginning to make careful observations and scientific experiments, in order to find out the 'how' and the 'why' of the things that go on around us. But the most famous of the answers to the 'hows' and the 'whys' of man's curiosity was the one given in the year 1859 by CHARLES DARWIN in his book *The Origin of Species*.

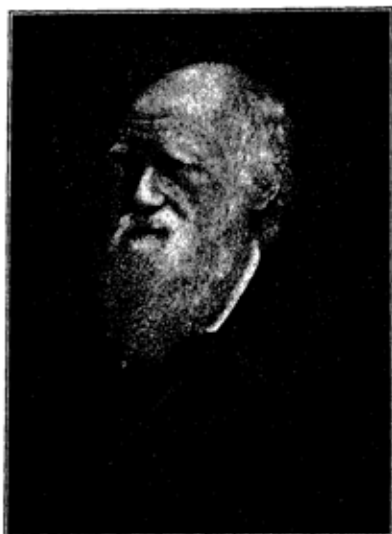
Darwin was born in 1809, and when he was nine years old he was sent to an English public school, Shrewsbury¹ School, where, as was usual at that time, he was taught

¹ Pronounced 'shrose-berry'.

mostly Latin and Greek. He wanted to study chemistry, but no science was taught in the schools of that time. He had to be content with doing experiments in a little home-made laboratory which he and his brother fitted up in a shed in their garden. At school he was told that he should not waste his time on such things! Another hobby of which he was intensely fond was that of collecting, especially the collecting of different kinds of plants, shells, stones, and—beetles!

In 1825 he was sent to Edinburgh University, to study for the medical profession, as his father and grandfather had both been doctors. After two years' study of medicine, he decided to give it up, and to work at the subjects which really interested him—those of botany and zoology. For this he went to Cambridge University in 1828. Then in 1831 he got the opportunity which proved to be the turning-point in his life.

The British Government wanted to have accurate information about the coast-lines and the harbours suitable for shipping, etc., in South America, and on the islands of the Pacific and Atlantic Oceans. For this they fitted out a ship called *The Beagle*, on which the necessary observers, with their instruments, were to travel. Through the help of his botany professor at Cambridge, Darwin secured the post of zoologist in this expedition. He spent five years in travelling from place to place all round the



CHARLES DARWIN

globe in *The Beagle*, making detailed observations of the minerals, plants and animals of the different countries and islands visited. It was no doubt the vast collection of facts that he gathered during this period which enabled him to work out, in the years following his return from the voyage, the theory for which his name has become known all over the world—the theory of ‘Natural Selection’.

KEY-QUESTION 113: ‘What was Darwin’s theory of “Natural Selection” and why did it upset many people?’

§113. Darwin’s theory, which is sometimes termed the theory of ‘the survival of the fittest’, is often not quite clearly understood. As it is of great importance in the development of modern scientific thought, we shall try to state it briefly here.

Darwin’s intention was to offer an explanation of ‘the origin of species’, i.e. how the many different kinds of living creatures had come into existence in their present forms. According to the orthodox Christian belief of that time, God created the universe about 6000 years ago, taking six days to finish the work, complete with sun, moon, stars, the earth and everything upon it. (See chapters 1 and 2 of *Genesis*, the first book of the Jewish and Christian Bible.) But Sir Charles Lyell, a great geologist, a contemporary and a friend of Darwin, had shown in his *Principles of Geology*, published in 1830, that the formation of the rocks indicated that they must have taken hundreds of thousands of years to come into existence. He said that the fossils of plants and animals buried in certain rocks proved that many kinds of living things existed in ancient times, which are not found on the earth now.

Darwin’s observations of the different kinds of plants and animals he had studied during his travels led him also to think that the species now found on the earth had gradually evolved from earlier types. He suggested that this took place partly by means of a process which he called ‘natural selection’. Let us take an example of this from one of the beetles about which Darwin tells us in his book.

On the island of Madeira, out of 550 different species of beetles found, 200 species have such feeble wings that they cannot fly, and many of the common species of flying beetles are not found at all. Darwin's explanation of this is that, as the wind is very strong in Madeira, the beetles which could fly were quickly blown out to sea and drowned, whereas those which lived mostly on the ground, multiplied. The natural conditions in Madeira thus favoured the increase of non-flying beetles and the disappearance of the flying species. By the process of 'natural selection' the non-flying ones survived, as they were the fittest to do so, in these particular conditions.

This process of 'natural selection' was not the only one which Darwin brought forward as an explanation of the changes that have slowly taken place in the course of evolution, but it is perhaps the most famous, and one of the easiest to understand. In a later book, entitled *The Descent of Man*, Darwin applied his theories to the evolution of human beings. The human species, as well as certain species of apes, he said, must have descended from a common monkey-like ancestor. Man developed his larger brain, his upright carriage, his superior hands, etc., by the process of natural selection. The apes and monkeys, however, retained their hand-like feet, longer arms, and fruit-eating habits as being more advantageous for life in the tree-tops.

The idea of evolution put forward by Darwin in his book, and supported by other great scientists, such as Lyell and Huxley, was very shocking to the orthodox people of the time. It seemed completely contrary to the story of the creation told in the Bible, and they feared that if the teachings of the Bible were disbelieved on one point, it would lead to the undermining of the whole of the Christian religion. This fear, of course, proved unfounded, because the real basis of Christianity, and of all religions, is the life of their Founders and the influence exerted on men and women through their example and that of their followers. During Darwin's lifetime, however, and even until

recent times, the followers of the orthodox religion regarded the scientists as their most dangerous enemies.

KEY-QUESTION 114: 'In what ways does the science of our time differ from that of the ancient days?'

§114. By a very strange coincidence, when Darwin was just getting ready to publish his book *The Origin of Species*, he received a letter from another great British naturalist and explorer, by name Alfred Russel Wallace. Enclosed with the letter was an essay by Wallace in which he set out almost identically the same theory of evolution as that which Darwin was about to put forward in his book. With a fair-mindedness worthy of a great scientist, Darwin decided not to take advantage of this accident by publishing his own theory first and thus claiming the credit of being the sole originator of it. The paper of Wallace was read at a meeting where Darwin's theory also was at the same time expounded. It is worth remembering that, though Darwin's name has become the more famous, both these great naturalists hit upon the same idea at the same time.

Even more strange is the recent discovery that in that wonderful period of no less than nearly 2,500 years ago, which we have called 'the watershed of history', there were Chinese philosophers who had arrived at almost exactly the same idea of the evolution of the different species of living things! In the philosophies of the ancient Hindus, too, there are indications of the same. In fact, it seems possible that the great thinkers of ancient China, India, the middle East, and Greece, knew many things which we have only recently begun to re-discover. Their knowledge was lost, not only due to devastation by war and other calamities which their countries suffered in the Dark Ages that followed, but also because there were very few people in those days interested in making use of the knowledge gained. The scientist is interested in getting more knowledge even though it may not be or can never be put to any immediate use. Such knowledge, for example, as the nature of the substances of which the sun

and the stars are made, and the rays which stream out from them upon our earth. But knowledge is less likely to be lost when it is *applied* to some practical purpose, such as the curing of disease, the making of new materials, or the increase of health and happiness in some way or other.

The work done at the time of the Intellectual Revolution was that of *Pure Science*—the development of new ideas from observations and experiments—rather than that of *Applied Science*, the invention of new ways of doing things, new substances, new machines. But the latter is impossible without the former. This is one of the chief differences between our own times and the period of 'the watershed of history'. Very few of the discoveries of the earlier scientists were *applied* for the benefit of mankind. But the discoveries (or re-discoveries) which the scientists of the nineteenth century made, and which those of the twentieth century are still making in every direction, have within a very short time borne fruit in all sorts of useful applications to our daily life.

Some of those applications we shall study in chapter XXXIII.

QUESTIONS AND EXERCISES

1. Why is 'curiosity' an important quality?
2. In what ways did the period of the Intellectual Revolution differ from that of the earlier periods of discovery of new knowledge?
3. State briefly Darwin's theory of 'Natural Selection', and give some examples of its working.
4. Why was Darwin's work opposed by many earnest believers in the Christian religion?
- *5. Borrow a copy of Darwin's *The Origin of Species*, or of Huxley's *Essays*, and read what is written there about the effects of use and disuse on the development of the organs of the bodies of living creatures.

CHAPTER XXXI

LINCOLN, THE LEADER SHAFTESBURY, THE REFORMER

KEY-QUESTION 115: 'How did the slave-trade begin, and how did it become a cause of Civil War in the U.S.A.?'

§115. The most terrible and deliberate cruelties inflicted by men upon their fellow-men have probably been due to *intolerance*, to the fear of the spread of new ideas about religion, or about methods of government. We have read in previous chapters about the persecutions carried on, and the wars waged, on account of differences of religious belief. In most parts of the world, nowadays, however, men have at last come to see the foolishness of trying to compel others to change their religion.

But equally terrible cruelties have been inflicted in other ways, and for other reasons. They are the thoughtless cruelties caused by greed, by the desire to get rich quickly.

The Industrial Revolution, which suddenly brought so many new and unexpected opportunities for increasing wealth, was inevitably the cause of much cruelty of this second type.

The growing demand for tropical products such as sugar, spices, coffee, and tobacco, made it very profitable to grow them in the fertile and scantily populated lands of South America and the southern part of North America. The cheapest method was to use slave-labour, and the easiest way to get slaves was to attack the negro tribes living all along the west coast of Africa, and to carry them off in shiploads, across the Atlantic. Merchants belonging to all the seafaring nations, particularly the Spanish, the British and the Portuguese, who had colonies in America, carried on this trade in slaves from about 1600 onwards. By the

year 1790 there were nearly 700,000 negro slaves working in America.

But there were many people who felt disgusted and ashamed that human beings should be bought and sold like animals; and at about the time of the French Revolution, laws were passed in England making it a criminal offence



A SLAVE-AUCTION IN VIRGINIA

to deal in slaves. Twenty years later a strong agitation in favour of stopping slavery altogether was carried on by a man named WILLIAM WILBERFORCE. By 1824 laws were passed ordering that any remaining slaves in the British Empire should be set free, and no more slavery should be permitted. Other countries of Europe also passed similar laws about the same time.

But it was much more difficult for the Americans to pass such laws. The introduction of machinery for the manufacture of cotton goods had enormously increased the demand for raw cotton, and the southern states of the U.S.A. were covered with big estates on which cotton was grown

by slave-labour. Although it was now against the law to carry slaves from Africa, many were still brought secretly (and with much greater cruelty owing to the need of hiding the human cargo carried by the ships). By the year 1861 there were no less than four million slaves in the U.S.A.! The southerners believed that it would result in their complete ruin if they had to set these workers free. It was easy, they said, for the northerners and the Europeans to talk about freeing the slaves, for almost no slaves were employed in those countries, and they stood to lose little or nothing by freeing them. The question of slavery thus became a very serious cause of dispute between the northern and the southern states.

The Industrial Revolution had spread to America, and in the northern states, with their rich deposits of coal and iron, factory-towns were rapidly springing up, with a fast-increasing population eager to adopt new and progressive ideas. The south still consisted mostly of large estates owned by wealthy and often very kindly and easy-going country gentlemen, whose outlook was much more conservative.¹ They resented any interference in their way of living; they wanted to continue managing their own affairs, and the affairs of their estates, in their own fashion. They feared moreover that the increasing population of the north would cause them to be outvoted in matters of dispute. Presently they began to feel that the only way for them to avoid interference by the northerners was to secede (i.e., withdraw) altogether from the United States, and form a new independent group of their own, called the 'Confederacy'.

The election, as President of the U.S.A. in 1860, of a man who was opposed to slavery, made the southern states finally decide to secede. The name of that President was ABRAHAM LINCOLN.

¹ See §III.

KEY-QUESTION 116: 'Why did the northern and the southern states fight each other, and what was the result?'

§116. Abraham Lincoln was born in 1809 in a log-cabin in the American state of Kentucky, which was then mostly covered with forests inhabited by American Indians. He was the son of a farmer who could neither read nor write. When he was seven years old his father decided to move



PIONEER'S LOG-CABIN

across the river Ohio into the neighbouring state of Indiana, where he built a new hut of logs, and cleared some more ground for farming. Again, when young Lincoln was nineteen, the family moved further west into the state of Illinois, nearer to the great river Mississippi. It was through the settlement of pioneer-farmers like this, that the U.S.A. gradually spread towards the Rocky Mountains and finally to the Pacific coast.

In the meantime young Lincoln had taught himself to read and write. He first saw what slavery was like, when he took a cargo of goods down the river Mississippi to be sold in

New Orleans, the great cotton centre. The experience made him determine to fight slavery, if ever he should get the chance. On his return he was offered a job as manager of



ABRAHAM LINCOLN

a small store. Being one of the few people of the neighbourhood who could read and write, he was also given work in connexion with the local elections, and this gave him the idea of taking up politics. He stood as a candidate for membership of the state Legislative Council, but was successful only in his second attempt, when he was 27 years of age. Then he moved to Springfield, the capital of the state, and took up law as his profession. He worked hard, and ten years later he was elected to represent his state in Congress (the 'House of Commons' of the U.S.A.). He became famous for his strong support of the agitation against slavery. Then in 1860 he was nominated as the Republican party's candidate for the presidency of the U.S.A. Four days after his election the first shot of the American Civil War was fired. The southerners were in revolt against the Union.

For the sake of compelling the southerners to abolish slavery, Lincoln would not have agreed to plunge the United States into a terrible and destructive war in which brothers fought against brothers, and fathers against

sons. Rather than that, he declared that he would let slavery go on in those states which desired it. But there was a greater cause at stake, for which he was prepared to fight to the end. That was the question whether or not the United States should cease to be united. Lincoln believed that under no circumstances must the Union be broken by the setting up of an independent Confederacy of the southern states. To decide this, half a million Americans lost their lives at each other's hands in one of the most destructive wars ever fought. Tens of thousands died of wounds and disease, and thousands survived only with maimed limbs or ruined health to try to repair the ravages which four years of bitter fighting had spread over nearly the whole of the southern states. The northerners won, through the greater resources of men and materials that they possessed. But at what cost!

Lincoln had plans in readiness for treating the defeated southerners generously, and for repairing as much of the damage as possible. But he never lived to see them put into operation. A few days after the end of the war he was attending a theatrical performance in celebration of that event, when he was shot by a man who bore a grudge against him. He died the next morning.

The south had to consent to the freeing of the slaves, and the negroes were given the full rights of American citizenship—on paper. But this did not solve the problem of the negro population of America, nor has it yet been solved. Negroes number now more than twelve millions, nearly one tenth of the whole population of the U.S.A. Many of them have been well educated; some are wealthy: and none can be employed except for wages. Yet in some ways they are still made to feel that they are no better than the slaves that their ancestors used to be. Their number is increasing rapidly. Their future is one of the big problems America has to face.

KEY-QUESTION 117: 'What evils did Elizabeth Fry, Florence Nightingale, and Lord Shaftesbury try to remedy?'

§117. One of the most hopeful signs that human beings are growing more civilized, however slowly, is that an increasing number of men and women during the past century have arisen to protest against cruelty of various kinds, and have worked to reduce or put a stop to it.



ELIZABETH FRY

In this connexion the names of two women must particularly be remembered. One was ELIZABETH FRY, who, herself born and brought up in the midst of comfort and cleanliness, heard about the dreadful conditions in which men and women lived in the prisons of those days. She went to see them for herself, and the horrors she witnessed made her resolve to devote her life to getting better treatment for all prisoners, even the most criminal. Beginning

with the women-prisoners in London, she gradually extended her work throughout the British Isles, and then to other countries of Europe. She succeeded even in making kings and rulers listen to her, and in getting laws passed for the more merciful treatment of the prisoners, and for more hygienic conditions in the jails. Her work also included the relief of beggars and other homeless poor people.

Another woman, also from a high and wealthy family, gave her life to the improvement of the nursing of patients in the hospitals. This was FLORENCE NIGHTINGALE, who first rose to fame when she volunteered to go out to nurse

the wounded soldiers in the Crimean War then being fought between Great Britain and Russia.

But perhaps the greatest of all these workers for the relief of suffering was Anthony Ashley Cooper, who afterwards became LORD SHAFTESBURY. We have already mentioned that the Industrial Revolution brought with it many



English Factory Slaves. Pl. 3 Their daily employment. —

CHILDREN DRIVEN TO WORK IN FACTORIES

cruelties inflicted by the thoughtless greed of factory-owners who wanted to get rich quickly. Among the worst of such cruelties was the brutal treatment of young children, who were employed on very small wages for terribly long hours at a stretch, in the mines, the cotton-mills and other factories. Shaftesbury, though the son of a wealthy man, had been harshly treated by his own father, and bullied and half-starved at school. When he grew older, he did not forget what it felt like to be ill-treated as a child, and he resolved to work for the improvement of the conditions under which children were employed. He became a Member of Parliament when he was only 25 years old, and he worked for

more than twenty years before he could persuade the House of Commons to pass a bill by which it became illegal to make children work in factories for more than ten hours a day. Imagine what the conditions must have been like when little children were actually chained to the looms or other machinery and compelled to work even for fifteen hours or more!



LORD SHAFTESBURY, THE CHILDREN'S PROTECTOR

Then Shaftesbury turned his attention to the cruelties suffered by children employed in the coal-mines, where they were made to crawl along dark underground passages too low to stand up in, dragging after them, by a chain, little wagons of coal. Another cruelty was the sending of children up tall chimneys to clean them. (If you have read the famous story *The Water-Babies*, you will remember how Tom, the chimney-sweep, is sent up a chimney in a big house, and comes down the wrong chimney into someone's bedroom.)

From the helping of the children employed in mines and factories, Shaftesbury went on to the helping of those

who were destitute and hungry. In London and other great cities of that time there were thousands of children who lived by begging or stealing, as there are in Bombay and Calcutta even now. Through Shaftesbury's efforts Homes and Refuges were started for the care of these children. Then, later, an organization called 'The Ragged School Union' opened night-schools and other means of helping and educating these little victims of the Industrial Revolution.

In all times there have no doubt been people who live by begging, either because they are unwilling or because they are unfit to work. The growth of great cities made the life of such people far harder and an ever-increasing number of men and women had been added to them. They had been thrown out of work either through the use of more and more machines, or because no work could be found for them owing to the competition of other countries, in which articles could be grown or manufactured more cheaply. Unemployment has been growing more and more serious in nearly all countries from the time of the Industrial Revolution down to the present day, and it remains one of the great problems of which a solution is still to be found.

QUESTIONS AND EXERCISES

1. Mention some of the chief causes of men's cruelty to other men and women. (Try to think of some others, besides those given in §115.)

2. Why did slavery increase so rapidly in America, and how did it come to an end? What results did it leave behind?

3. Why is a Civil War in some ways more terrible than any other kind of war? Why did Lincoln support the northern states in their fight against the south?

4. What signs are there that men and women are more civilized now than they used to be in Roman times?

5. Read the story called *Uncle Tom's Cabin* which describes the life of negro slaves in the southern states of the U.S.A.

*6. Mention some of the problems which modern civilization has so far been unable to solve? Try to suggest some possible solutions.

CHAPTER XXXII

BISMARCK, THE DIPLOMAT THE GROWTH OF GERMANY AND JAPAN

KEY-QUESTION 118: 'What are the different kinds of nationalism, and how did they begin?'

§118. In chapter xx we saw how the need to join together for protection against rival groups (whom the invention of gunpowder had made more dangerous) gradually made the small feudal groups feel themselves more united. Moreover this new feeling of 'nationalism' was rapidly developed in some of the countries of Europe under strong kings. We saw how this came about in Spain, France, Switzerland, then in England, Holland and Russia. We learned, also, why Italy and Germany lagged behind. In chapter xxix, we saw how Italy did not achieve national unity until her people had been awakened, under the leadership of Mazzini and Garibaldi, to feel the need of it—not for defence against outside enemies, but to resist the rule of petty despot dukes and kings. The nationalism of Italy was not the same, therefore, as the old defensive nationalism of France, Spain, England and Russia. It began as a revolutionary nationalism, following the example of the north American colonists, the French of the Revolution, the South Americans, and the Greeks. As soon as it had gained its object—national unity and freedom from despot rule—it ceased to be revolutionary. In the study of the history of revolutionary movements, we often see this happening. For, when people feel that they have secured a certain amount of freedom, most of them want to settle down and enjoy it in peace. They become conservative (that is, content with things as they are) and the revolutionary spirit only begins to grow again if bad conditions return. Some parts of the world, such as China,

India, Syria and Egypt, are still going through the stage of revolutionary nationalism, and you will be able to see, in your own lifetime, whether this comes true in their case.

You may have noticed, however, that up to now we have had very little to say about one of the greatest of modern nations, Germany, and practically nothing at all about another, Japan. That is because their nationalism was of still later growth than that of the other nations, and was of yet another kind. We might call this third kind of nationalism by the name of 'militant nationalism'. That is the idea that the people of your own nation are superior to all others and that your nation therefore has a *right* to conquer as many others as possible. Of course, you find some people in every country who feel like that. But when you have a large group of people with those ideas, and when they control the government of the country, then you are likely to get a 'militant' nation, that is, a nation of people eager to fight. As you know, one of the greatest dangers to the whole world in our own time has been that the powerful rulers of at least three nations—Germany, Japan and Italy—hold these ideas of 'militant nationalism'. (Italy has undergone another change since the time of Garibaldi, and under Mussolini it has been converted to the 'militant' type.) Now we shall see how the first two of those militant nations arose.

KEY-QUESTION 119: 'How did Germany become
a united nation?'

§119. The creation of Germany as a nation was almost entirely due to a soldier-statesman called OTTO VON BISMARCK. A hundred years ago there was no Germany; it consisted of a number of small independent states, the chief of which was Prussia (the state through whose help William Pitt had defeated the French a hundred years earlier). Prussia has always had a large class of big landlords, proud and warlike people, somewhat like the *Kshatriya* caste of India; they are known as the *Junkers*.¹ Prince Bismarck

¹ Pronounced 'yoong-ker'.

belonged to this class. In 1862 he became the chief minister of the King of Prussia. The first thing he did was to enforce 'conscription' (which means the compelling of every able-bodied man to be trained as a soldier). In a few years Prussia had the best-trained army in the whole of Europe and Bismarck was then ready for his next step. He declared

war on Austria, which till then had been considered the leader of the German states. In three weeks he completely defeated the Austrians. In the peace terms he forced them to agree not to interfere in German affairs any more, to acknowledge Prussia as the chief of the German states, and to let Prussia annex (that is, take by force) several of the smaller German states.

France was at this time again under the rule of a king, Napoleon III, a descendant of Napoleon Bonaparte.

This Napoleon thought that he could prove himself as great a soldier as his ancestor Bonaparte had been. As he did not like the idea of Prussia becoming so strong, he declared war. This was just what Bismarck wanted. Till then, the German states had never united as a nation; they had never been through the stage of defensive nationalism. But now they united under the lead of Prussia, to resist France. The French army was no longer an army such as Napoleon Bonaparte had led. It was badly defeated by the Prussians at Sedan on the French frontier, and Napoleon himself was



AT THE GATES

BISMARCK, THE MAN OF IRON

that he could prove himself as great a soldier as his ancestor Bonaparte had been. As he did not like the idea of Prussia becoming so strong, he declared war. This was just what Bismarck wanted. Till then, the German states had never united as a nation; they had never been through the stage of defensive nationalism. But now they united under the lead of Prussia, to resist France. The French army was no longer an army such as Napoleon Bonaparte had led. It was badly defeated by the Prussians at Sedan on the French frontier, and Napoleon himself was

taken prisoner. Paris was besieged and forced to surrender. The French suffered a terrible defeat. They were compelled not only to give up some of their territory, the provinces of Alsace and Lorraine which adjoin the river Rhine, but the Germans also made them pay a huge sum of money as 'reparations' (i.e., to pay for the cost of the war). Most important of all, the German states which had united for the war, decided to unite permanently, and the king of Prussia was crowned as Emperor of Germany, in January 1871. Bismarck's work was complete. For the next forty years Germany made marvellous progress in all directions: in trade, industry, invention, education, and military strength. But the French were waiting for their chance to get back the lost provinces, and to make Germany suffer and pay as she had made them. That chance came fifty years later, after the Great War of 1914-1918.

KEY-QUESTION 120: 'In what ways has the growth of Japan been quite different from that of other nations?'

§120. The story of the rise of Japan is very different from that of Germany. Till 1840 China and Japan existed almost entirely apart from the western world. They lived their own highly civilized life in their own way, under Grand Monarchs of their own. They developed extraordinary skill in certain things, such as the arts of painting, pottery, silk-manufacture and embroidery, for all of which they are still famous. But they wanted to have as little to do with other people as possible. It was with great difficulty that Europeans even managed to carry on a little trade with them, in articles such as silk and tea. Then in 1840 some of the European nations forced the Chinese to open some of their ports to foreign ships, and even to give up some of their territory for the settlement of European traders, such as Hong Kong for the British, Kiao-chau for the Germans, and Port Arthur for the Russians.

About this time the United States of America had spread right across the north American continent to the Pacific coast, and San Francisco was becoming an important port.

Trade with China was beginning to develop, but it was a long journey from California to the Chinese ports without a stopping-place on the way. Japan seemed to be most conveniently situated for that purpose, so in 1853 a squadron of four American warships arrived with a letter from the President of the U.S.A. to the ruler of Japan. They asked that Americans should be allowed to trade with the Japanese, and that certain harbours should be opened to their ships for that purpose. No reply was given; so the American admiral departed with his ships, leaving the ominous message that he would return later for an answer. The government of Japan was greatly disturbed. It was the first time that such extraordinary ships, pouring out black smoke from huge pipes projecting upwards from their midst, had been seen. Great guns, too, were observed pointing from the ships towards the shore. There was talk of attempting to drive them off if they should return, but this idea was soon given up as hopeless. And they did return; not four such ships, but ten, early the next year. The Japanese government decided to grant the American request, and a treaty was made.

This was the first step in the direction of opening the country to contact with the modern world. Others soon followed. Similar trade treaties were made with the British, the Russians, and the Dutch; a little later with the French also.

In the meantime great changes began to take place within Japan. For nearly seven hundred years the actual government had been carried on, not by the emperor, but by a sort of hereditary prime minister known as the Shogun (a system very similar to that of Nepal at the present time). The Shogun was now compelled to give up his power, and in 1867 the young emperor Mutsihito, then a boy of only 14 years, began the period of Japan's history which is known as the 'Meiji', the period of 'enlightened rule', which lasted until his death in 1912. It was a period of swift change from the most completely conservative ways to the most completely modern, a change such as no nation has

ever before undergone in such a short time. The old feudal system was abolished, the nobility were compelled to pay taxes like everyone else, and to perform compulsory military service. Railways and factories were constructed; posts, telegraphs, and steamships introduced. Even European dress was prescribed to be worn by officials! At a single bound, within a single generation, Japan sprang from the condition of being one of the most secluded and old-fashioned of countries, to one of the most widely advertised and most progressive.

Only in regard to its method of government (and perhaps also in its art and some of its charming social manners and customs) has Japan remained markedly different from the western nations which it accepted as the models for its reconstruction. Japan has a Parliament and a Cabinet, but neither of these has the power that Parliaments and Cabinets exert in modern democracies. Nor, strangely enough, is the emperor himself a Grand Monarch or a Dictator. In fact he is much more like a god, for he receives such reverence from his entire people, as only a god might ordinarily be expected to receive. The ministers, who do the real work of ruling, issue all orders in the emperor's name. Yet he himself takes practically no part in ordinary affairs, and is rarely seen or even heard by his people. Ruling over such a nation of devoted subjects, as he does, it is hardly surprising to know that the throne he sits upon has been occupied by an unbroken line of kings, for a longer period of time than any other in the world. For no less than 2,000 years members of the same royal family have ruled Japan, and the tradition is that the family is descended from the greatest monarch in the whole universe, the Sun.

It is possible that the swiftness of change which has been imposed upon the Japanese since the beginning of the Meiji Era less than 80 years ago, has not been altogether beneficial in its effects upon their national character. They have learned all the lessons that the west could teach them, with a vengeance. In almost every direction, they have tried to go one better than their teachers. They are a marvellous

people, but they have shown a ruthlessness in grasping whatever they thought might benefit them. This has sometimes involved cruelties and barbarities far worse than even those of the conquering kings of Europe from Roman times onwards, or those of the slave-trade and the Industrial Revolution.

QUESTIONS AND EXERCISES

1. Why did Germany become a united nation so long after the others, and how did she reach such a powerful position so quickly?
2. In what ways is Japan quite different from most of the other modern nations?
3. Read about Japan in an encyclopedia, and write something about the cleverness of the Japanese.

LISTER AND PASTEUR, THE HEALERS:
THE WRIGHT BROTHERS, EDISON
AND MARCONI, INVENTORS

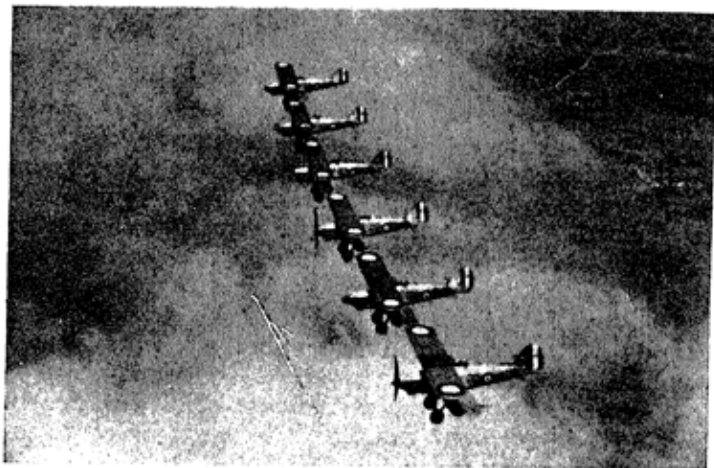
KEY-QUESTION 121: 'How has science been able to save life and reduce pain?'

§121. We have now traced the development of all the great modern nations, and we have seen the different ways in which they have grown. We have still to study some of the problems which rise from the growth of nationalism. We must also try to see whether there is likely to be any way of solving those problems except by terrible wars in which it is probable that we shall all be destroyed before any solution is reached. But before we go into those questions, we must take a glance at another development which is taking place, the development of Modern Science, and especially the way in which it is being *applied* in new discoveries and inventions.

It is interesting to notice how this development is both the cause of the danger of modern warfare, and also its possible solution. For it is the amazing power of modern scientists to invent new and more terrible ways of killing and destroying that makes modern warfare so fearfully dangerous, far more dangerous and destructive than wars could ever be in the past. In the wars of old, thousands of soldiers might die on the battlefield, and a few cities might be sacked, but for the most part the peasants went on with their work in the fields and the craftsmen with their small industries in their homes. Now, when millions of people are gathered into great cities, and nearly everything is produced in huge factories, a war, with its dropping of bombs over the whole of the enemies' countries, means

not only the defeat of armies, and the changing of kings or rulers. It means the destruction of the entire means of livelihood of most of the people, as well as the horrible murder of millions who take no part in fighting, and the starvation of those who remain.

Yet if it is science that has made this possible, it is also science, the search for more knowledge, that alone can save



MODERN AEROPLANES

us. For knowledge can be used either to kill or to save, to construct or to destroy.

First, let us learn something about a few of the most important discoveries in the science of medicine, the art of removing pain and curing disease. During the past hundred years there have been so many wonderful things achieved in this field, by so many clever doctors and scientists of different countries, that it is hard to pick out one or two of them as the most important of all. But perhaps no discovery has done more to save people who have suffered wounds and undergone operations than that of JOSEPH LISTER, who began his career as a young surgeon in a Glasgow hospital.

Lister was horrified to note how large a number of patients died after having been *successfully* operated upon! That is, even when an injured part had been set right by a surgical operation, the patient died through the poisoning of his blood. Young Lister set himself to find out the cause of this. After many careful observations he discovered in 1865 that the poisoning was due to germs or microbes which exist in huge quantities in the atmosphere around us, and in water. These get into wounds, causing them to become 'septic', i.e., the flesh begins to rot or decay, and the poisonous matter passes into the blood. To prevent this, it was obviously necessary to find some substance which would be 'anti-septic'. Lister found



LORD LISTER

that carbolic acid is such a substance: no germs can live in it, but it does no harm to the body, provided that it is applied only on the outside, and not swallowed. By dressing the wounds of his hospital-patients with carbolic acid, Lister was able to save literally thousands of lives. It was not only through the use of antiseptic dressings, however, that he improved the conditions in his hospital. It was through insisting that the utmost care should be taken that no germs should be conveyed to the patient from the doctors' hands and instruments, or even from the clothing worn by the nurses and attendants. That is why surgeons wear rubber gloves when they perform operations, and all their instruments are sterilized (made incapable of breeding germs) by being placed in boiling water, and everyone in the hospital wears white overalls which are changed and washed frequently. At first Lister was laughed at for taking such precautions, and no one would believe him when he declared that they were the cause of his success in lowering the death-rate in his hospital. But presently it came to be known that in Lister's hospital there had not been a single case of blood-poisoning,

while in other hospitals it was not uncommon for 80% of the patients, who had been operated upon, to die of that disease! Then Lister's name began to be world-famous, and all the doctors were eager to adopt his methods.

Lister's work was to some extent made possible by the discoveries of a great French scientist who lived almost at the same time. This was LOUIS PASTEUR, who first discovered the presence of germs in the air—the very germs which, later, Lister proved to be the cause of the poisoning of wounds.



LOUIS PASTEUR

Pasteur afterwards discovered, also, that certain diseases could be checked by injecting into the patient's blood tiny quantities of the germs which cause the disease. One of the most terrible of all diseases is *rabies*, caused by the bite of a mad dog, and it had hitherto been incurable. Pasteur found a way of curing it by inoculation, and his name is now

remembered all the world over, in the 'Pasteur Institutes' where people are sent to be treated when they have been bitten by mad dogs.

One other great discovery must be mentioned here because it has done so much to relieve pain and to enable the most marvellous surgical operations to be performed. That was the discovery of the use of various substances to produce insensibility to pain, or even complete loss of consciousness. The most important of these substances was *chloroform*, the use of which was discovered by SIR JAMES SIMPSON in 1847.

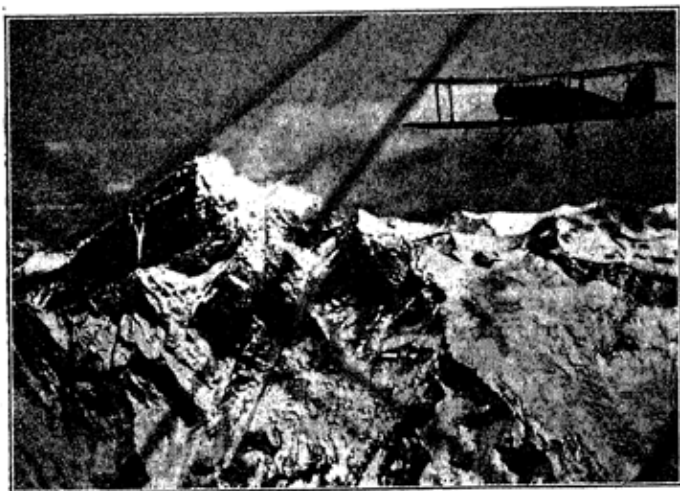
KEY-QUESTION 122: 'What inventions made flying possible; and for what purposes has the aeroplane been used?'

§122. We must now turn to some of the epoch-making discoveries and inventions of the past century, in other fields. Perhaps the most important of all is the aeroplane. But this would have been impossible without the *petrol-driven engine*, the only kind of engine that is light enough to be used in an aeroplane. The 'internal-combustion engine' (i.e., an engine driven by an explosion which takes place inside it) is not the invention of any one man: many have helped to perfect it gradually. The first gas-engine was possibly constructed by an Englishman named STREET, in 1794. A much improved type was produced by a French engineer, LENOIR, in 1860. In 1886, DAIMLER, a German, made the first really efficient petrol-engine; this was used to drive a motor-bicycle, and in the following year a motor-car. After the year 1890 the use of petrol-engines in motor-cars developed rapidly, particularly in Germany and France. Only then did it become possible to make a machine which could be driven through the air.

Experiments in gliding (i.e., floating through the air in a machine with no engine) had been made by English, French, German and American pioneers, as early as 1850. The greatest of these was LILIENTHAL, a German. Two American brothers ORVILLE AND WILBUR WRIGHT made successful glider-flights about 1900, and in 1903 they fitted a petrol-motor into a glider-plane and flew for 40 yards at the first attempt, and 270 yards in a subsequent one. The aeroplane had been invented!

Its improvement was extremely rapid. In 1904 the Wright brothers flew three miles, and in 1908 twenty-four miles. But it was the First World War which brought the most rapid advances in flying. At that time it was not so much for dropping bombs that aeroplanes were used, but for scouting and taking photographs of the enemy's defences. Much more powerful engines were made, and these enabled planes to climb high into the air with great speed, and to escape being hit by bullets.

After the war extraordinary feats were performed by aeroplanes. The first flight across the Atlantic Ocean was made in 1919, which was crossed in $26\frac{1}{2}$ hours, and in the same year two young Australians flew from England to Australia for the first time. In 1926 Admiral Byrd, of the U.S.A., flew over the North Pole: in 1929 he used an aeroplane for exploring the ice-covered lands of the south



FLYING OVER MOUNT EVEREST

polar continent and flew over the south pole. And in 1933 two planes actually flew over the top of Mt. Everest, the highest point on the earth's surface.

In the meantime experiments were being made in the construction of very large planes which could carry twenty or thirty passengers, or an equal weight of luggage and mails. The great air-services were started, carrying mails and passengers from Europe to Australia, via India; from Europe to north and south America; and from America across the Pacific Ocean to Asia. For most of these services sea-planes were used, i.e., aeroplanes which could come down

on water. The building of these great freight-carrying aeroplanes enabled flying to be used for a new and more terrible purpose in the wars of modern times, in China, Abyssinia, Spain, and in the Second Great War between Germany and the British Empire. Instead of carrying a large number of passengers or mail, aeroplanes are used to carry huge explosive or incendiary bombs to drop on the factories, railways, harbours and cities of the enemy, causing the most fearful destruction of life and property.

KEY-QUESTION 123: 'What important inventions were made by Edison?'

§123. The development of safe flying would have been impossible without certain other inventions about which we must now learn, particularly the telegraph, and the radio. Nearly all modern inventions have been the result of the work of clever men who *applied* knowledge, previously discovered by others, to some particular useful object. But there is one man to whom we owe a larger number of such useful inventions than to any other. That is THOMAS ALVA EDISON.

Edison was born in the U.S.A. in 1847. From childhood he was intensely interested in experiments of all kinds. The story is told that, when he was a tiny child, his sister came upon him squatting in the garden with a very serious look upon his face. She asked him what he was doing. 'I'm sitting on a goose's egg', he replied, 'to see whether I can make it hatch out as well as the old mother goose can!' Another story about his early experiments is that he gave one of his playmates a huge dose of Seidlitz powder (a powder which, when mixed with water, produces gas), to see whether the gas produced inside the boy would lift him off the ground and enable him to fly! (If you do not know what the actual result was, you should look up 'Seidlitz' in your *Little Oxford Dictionary*.)

When he was still only fourteen years of age, Edison decided to earn his own living, and he began to sell newspapers on one of the express trains. (American trains have

a corridor along which one can walk from one end of the train to the other, so Edison could go from compartment to compartment selling his newspapers.) But he was not content to do only that. The guard of the train allowed him to set up a tiny printing-press in the luggage-van, and on this he printed a little news-sheet of his own, which he sold to the passengers. And when he was not occupied with this printing and newspaper-selling, he was busy making experiments in telegraphy, with a home-made apparatus which he had fixed up on the train.

It was his interest in telegraphy that got him his first good job, when he was 20 years old. The telegraph-machines belonging to a big company in New York suddenly got out of order, and luckily for Edison he happened to be on the spot, seeking for a post. He quickly found out what was wrong and set the machines going again. The company immediately employed him to look after all their telegraph-machines. But Edison was never content just to make money. He went on ceaselessly working at improvements and new contrivances of all kinds, to make telegraphy more efficient. One of these brought him his first chance to set up a good laboratory of his own. A certain invention of his was found to result in a great saving to the company, and he was offered a large sum of money for it. With a laboratory of his own, however small, he could now turn to other fields of discovery.

He produced a duplicating machine, improved the typewriter (which had recently been invented), and then turned his attention to the telephone. This had been invented by a man named GRAHAM BELL, but Edison improved it so much that it has now come into use all over the world. Then he invented the phonograph, the machine which reproduces speech and music, from which the gramophone has developed.

His next inventions were even more important: they were in connexion with electric-lighting. Light produced by electricity was already in use on a small scale, but it had not become common because a suitable filament (i.e., the

thin wire inside the electric-bulb) had not been found. Edison made thousands of experiments to find the right substance, and he found it at last. His discovery has made it possible for electric light to be used everywhere where current is available.

Then he improved other parts of the machinery needed for electric lighting systems: he made better generators, a new kind of dynamo, and instruments for measuring the amount of current, etc.

His next invention was equally epoch-making: it was the kineto-scope, which was the forerunner of the cinema. And in 1912 he made the kineto-phone, which, linked with the phonograph and the film-camera, made talking pictures possible.

During the First World War he worked for the Government of the U.S.A. Among many other inventions of his, for use in the war, was an apparatus by which a torpedo could be heard moving towards a ship, from a distance of three thousand yards. Altogether he patented more than 1,300 inventions during his lifetime. He was a great friend of HENRY FORD, the famous motor-car manufacturer, who said of Edison, when he died in 1931: 'His knowledge is so nearly universal that he cannot be classified as an electrician or a chemist—in fact Mr Edison cannot be classified: the more I have seen of him the greater he has appeared to me—both as a servant of humanity and as a man.' What a fine epitaph!



EDISON WITH HIS PHONOGRAPH

KEY-QUESTION 124: 'What are some of the most recent inventions of our time and what conditions are essential for the growth of the scientific spirit?'

§124. The latest, and in some ways the most wonderful of all inventions, is radio. By switching on a button and turning a dial you can hear voices coming from all parts of the world. The first steps towards this invention, like so many others of modern times, were made by many workers in various countries, from the time of Clerk Maxwell's discovery (in 1864) of the existence of the electrical waves now used for wireless. But more than to anyone else the perfecting of radio was due to MARCONI, an Italian.

Marconi was born in 1874, and when he was only 21 he had invented a wireless transmitting apparatus. The next year he went to England, where he sent and received wireless messages over a distance of ten miles. By 1898 messages were sent from England to France, and in 1901 the first wireless message was transmitted and successfully received between England and the American continent. Soon after this, the great practical value of wireless became clear to the public when a criminal who had escaped by ship from England was captured while at sea through a wireless message having been sent to the ship.

As in the case of flying, it was during the First World War that great use was first made of the new discovery; and just after the war, in 1919, Marconi set up the first broadcasting station in the world, at Chelmsford, England. He died in 1937.

Fortunately there is no limit to the wonders yet to be discovered in our universe, and increasing numbers of clever men are devoting their lives to such work, in countries where they are still free to do so. It is impossible to foretell what form the next great discoveries and inventions will take. Men have still not found out a way of harnessing the tides to produce new resources of power. Perhaps the heat of the sun, too, may be used by focussing it through powerful lenses.

Extraordinary work has been done during recent years in finding out more about the nature of the matter of which our universe is built up. Connected with this, is the achievement of 'splitting the atom' which was accomplished in 1919 by Lord Rutherford at Cambridge. It is hoped that by breaking up atoms and thus freeing the electricity which holds together their constituent parts, a new and inexhaustible source of power may be found, to take the place of the coal and petroleum dug out of the earth, which obviously must come to an end some day.

Another of the most wonderful discoveries going on in our own lifetime is that of the cosmic rays and their effect on our health and surroundings. A great American scientist, Robert Millikan, is perhaps the foremost of workers in this new direction. From the search for more knowledge about the *atom*—the smallest of all independent particles in our universe—to the discovery of the *cosmic rays*, those mysterious radiations which come to our earth from remote spaces beyond the bounds even of our solar system, science goes on with its work. Patiently, persistently, and impartially facts are gathered, checked, and tentative conclusions drawn from them till more facts are gathered, either to confirm or to alter the conclusions previously arrived at. That is *the scientific spirit*, the true spirit of the search for truth. Our civilization has departed from that spirit often, in matters over which passions of greed, intolerance, and love of power have dimmed its clear light. In some countries, under the rule of men who dared not face the truth with impartiality, even science itself has been severely maimed. Scientists have been driven out because they would not consent to teach, as facts, statements which they believed to be untrue or not sufficiently verified. But there are still countries where thought is free, and where scientists can work without fear of being tortured or killed if they write or say what the rulers do not like. That freedom, *the freedom of the mind*, is perhaps the most precious thing in the world. If it is lost and not regained, the very 'curiosity' which has made man what he is, the highest of visible living

creatures on this earth, might be killed out. And with its death what use would there be in the further existence of man, surviving (if he could survive) as a mere incurious clod of living flesh and blood?

QUESTIONS AND EXERCISES

1. Organize a debate on the following: 'Modern science has brought more misery than happiness into the world.' Or, write an essay on this.

2. What important discoveries were made by Lister and Pasteur?

3. Show, from the example of the aeroplane, how one invention depends on knowledge discovered by previous inventors or scientists.

4. Which of Edison's inventions do you consider the most valuable, and why?

*5. What conditions are necessary for science to make progress? How can they be ensured?

CHAPTER XXXIV

FOOTPRINTS IN OUR OWN TIME

THE LEAGUE OF NATIONS AND MODERN DICTATORS

KEY-QUESTION 125: 'Why did the League of Nations fail to secure peace?'

§125. The deepest footprints in the early part of our century were those made by the men who waged the war of 1914-1918, now called the First World War. That war was the direct result of the changes caused by the Industrial Revolution, and of the rise of Germany under Bismarck, about which we learned in chapter xxxii. The German emperor, Wilhelm II, aimed at crowning the work of Bismarck by making Germany the most powerful nation in the world through the strength of her well-trained army and navy, and her scientific thoroughness and ability in industry and trade. But in this he found himself checked by the existence of the British Empire, whose navy controlled the seas, and which had been first in the field in capturing the markets of the world for manufactured goods. Both Great Britain and Germany had their allies, so when war broke out in 1914 (its immediate cause being an attack on Serbia by Austria) it was not long before it became world-wide. Even those nations which did not take part at the beginning found it necessary to do so later, when it became clear that a German victory would mean their own domination sooner or later by Germany. Thus, through the combination of the forces of the British Empire with those of France, Italy, Japan, the United States of America, and of many smaller nations, Germany, with her allies Austria, Bulgaria, and the Turks, was utterly defeated in 1918.

In the making of the peace which followed, three men played outstanding parts, Clemenceau, Premier of France, Lloyd George, Premier of Great Britain, and Wilson, President of the U.S.A. The first of these, Clemenceau, was anxious above all that Germany should be so completely crushed that never again should German armies be able to invade and devastate France, as they had done both in 1870 and in 1914. Wilson was an idealist, who hoped and worked for the beginning of a new era of world peace. Lloyd George had somehow to try to reconcile the demands of both these, with those of all the nations (including his own) which, as victors, expected to get something out of the immensely costly struggle. The treaty, known as the *Treaty of Versailles*, as it was signed there, in the palace built by the Grand Monarch of France, was, naturally, an unsatisfactory one in many ways.



PRESIDENT WILSON

The deepest footprints of all might have been left by President Wilson, if his plan for the 'League of Nations' had proved successful in keeping the nations at peace. Why was the League of Nations not successful in keeping the nations at peace, even for a few years? The main reason, in its simplest form, was the same as that which made the American States unsuccessful in avoiding disputes (which nearly led to war between them) after they

had defeated the British in their War of Independence, and had formed themselves into a 'League of Friendship' (see chapter xxv, §93). For, until the American states became the *United States of America*, with a central government to *control* them in certain matters, a Federal Court to *decide* their disputes, and a Federal army to *compel* them to keep the peace with each other as well as to protect them from outsiders, their unity and their peace was a unity and a peace which each and every one of them had the power to break, whenever it pleased them to do so. It was exactly the same with the League of Nations. The nations which composed it were all unwilling to give up any of their rights as independent nations, even to prevent war. Each nation claimed to be its own judge in questions affecting its own interests. Each kept up its own army, ready to fight for its claims, if others did not admit them. The League, in this respect, was just like a group of merchants, each anxious to get as much trade for himself as he can, and quite willing to stand quietly and see one of his rivals robbed by another, provided that he himself is not the victim! All shout loudly that the robbery is disgraceful and that the police must be called to stop it. But that is not of much use, as none of them have taken the trouble to set up a police force, except private police to protect their own shops only. This is exactly what happened when Japan invaded Manchuria in 1931, and took it from China. It happened again when Italy invaded Abyssinia in 1935 and Albania in 1939, and when Italy and Germany helped General Franco to wage a civil war against the Spanish government in 1936, and to overthrow it in 1939. The other nations of the League protested, but they were unwilling to do more. Unless the League becomes a Federation of Nations, in some such manner as the American League of Friendship became the Federation of the U.S.A., it is not likely that it will ever become more effective in keeping the peace of the world than it has been. Whether such a League or Federation can be created, and how to do it, is one of the great problems of the future.

KEY-QUESTION 126: 'What did the Dictators want, and what happened?'

§126. After the footprints of the war-makers and the peace-makers came those of some very remarkable men in a number of countries. We may call these men *The Dictators*, for, although they differed in many ways, they were all alike in being men who took power into their own hands, and ruled more or less as they pleased, when once they had gained the power to do so. In most cases they gained their power through their countrymen's consent. But it is not easy to say how far they continued to rule with the approval of the majority, because they took good care, in most cases, that those who were likely to oppose or to arouse opposition against them, were silenced either by torture, imprisonment, death, or by being driven out of the country. They tolerated only *one* party in the State—their own!

The earliest of the Dictators was LENIN, the organizer of the Revolution in Russia in 1917. Lenin tried to lay the foundations of a new international society based on the communist ideas of Karl Marx, about whom we read in chapter XXIX, §§109–110. At his death in 1924, his place was taken by Stalin, under whom the U.S.S.R. has become less communist and more national.

The second was MUSSOLINI, who set up Fascist rule in Italy in 1922, with himself as *Duce* ('leader'), the king of Italy remaining a puppet in his hands. Whatever else he may have done, he has undoubtedly made Italy cleaner, and provided it with better roads and public buildings. We shall learn more about the Fascist system in the last chapter.

Third was MUSTAPHA KEMAL ATATURK ('the great Turk')—the creator of modern Turkey, which became a republic in 1923 with Kemal as its first President. Under Kemal, Turkey underwent a remarkable transformation, socially, politically and industrially.

Not unlike him, in the neighbouring land of Iran (Persia), was RIZA KHAN PEHLAVI, who, beginning as Prime

Minister, was crowned as Iran's king in 1925. He too has done much to modernize his country.

General FRANCISCO FRANCO, who became Dictator of Spain when his party defeated the Spanish Republican Government in 1939, may also be included in this list.

More remarkable, perhaps, than any of these, except Lenin, was ADOLF HITLER, the 'Fuehrer' ('leader') of Germany. At the end of the Great War, Germany underwent a revolution; the Kaiser was compelled to abdicate and a republic was set up. But the enormous cost of the war, to which was added the 'reparations' demanded by the victors for the rebuilding of the countries Germany had invaded, brought about



MUSTAPHA KEMAL ATATURK

complete financial ruin and despair among the people. Hitler made use of this to organize a party called the 'National Socialist' (Nazi) party, which overthrew the republican government and gave the supreme power to Hitler. As an organizer he accomplished wonders in a country which seemed on the verge of collapse. He did it, however, by arousing once again the warlike spirit of the Germans, not for re-constructive work only, but to crush under their feet every individual, every organization, every nation, which Hitler's propagandists made them believe to be in the way of their becoming the supreme rulers of the world. This spirit, aroused to a frenzy of enthusiasm by Hitler's amazing power of oratory, enabled the Germans first to regain everything they

had lost under the treaty of Versailles (except their overseas empire), and to conquer Austria (1938), Czechoslovakia (1939), and then Poland, all of which countries he had solemnly promised not to interfere with. By the invasion of Poland, which Great Britain and France had promised to defend, Hitler started the Second Great War in September 1939. During the first year of the war his vast air-force and mechanized armies met with great success, and Germany conquered in succession Poland, Denmark, Norway, Holland, Belgium, and finally France. But the British, under the leadership of a vigorous Prime Minister, WINSTON CHURCHILL, destroyed much of the German navy, and prevented the German army from invading the British Isles. They inflicted much damage on the German air-force too, when it attempted to bomb England into submission. Italy, under the leadership of Mussolini, joined Germany in the war, invaded Greece, and tried to invade Egypt, but fared badly, losing most of her empire in Africa, through the counter-attacks of the British imperial army, navy and air-force.

In the meantime the British, helped greatly by supplies of arms and aeroplanes from the Dominions and the U.S.A., seriously crippled the German and Italian war-power by bombing their factories, harbours and oil-supplies.

The U.S.A. under a strong President, FRANKLIN ROOSEVELT, gave all possible support to the British, short of actually taking part in the fighting.

QUESTIONS AND EXERCISES

1. What were the main causes of the First and the Second Great Wars?
2. What useful work has been accomplished by the League of Nations? (Look up 'The League of Nations' in a book of reference, and find out more about its work.)
3. Mention some of the advantages and some of the disadvantages of being governed by a Dictator.
- *4. Why did the U.S.A. help the British Empire in the two Great Wars?

GENERALISSIMO CHIANG-KAI-SHEK: MAHATMA GANDHI, THE SATYAGRAHI

KEY-QUESTION 127: 'How was modern China divided and how did it become united again?'

§127. China, which had gone on so unchanged and so unchanging for hundreds—almost thousands—of years, has passed through the most terrible and amazing experiences during the last thirty years. In 1911 there was a revolution and the Chinese decided to have no more kings. They set up a republic on 1 January 1912. The first president was a great reformer named DR SUN YAT SEN. But the supporters of the revolution were much stronger in the southern half of China (the fertile plains of the Yangtze Kiang with its great trading cities of Hankow, Nanking and Shanghai, and the valley of the Sikiang, with busy Canton near its mouth), than in the northern plains of the Hwang Ho and the great grasslands of the north and west, with Peking, the old capital of the Manchus (the last royal family of China). In the northern provinces, especially after the removal of the Manchu rulers, various 'war-lords' or petty dictators had arisen. Each tried to raise armies to fight the others for supremacy, ruining the country in the meantime by their ravages.

From 1912 until his death in 1925, Dr Sun Yat Sen worked steadily on, building up the republic in the south, with its capital at Canton. He formed a party known as the *Kuo-Min-Tang* or 'The People's National Party', and did a great deal to improve the lot of the poorer peasants and factory-workers. The communist revolution in Russia had taken place in 1917, and in 1924 Dr Sun obtained the

help of Russian communist leaders, who soon began to organize south China on lines similar to those of the Russian socialist republics. This greatly disturbed the landlords and factory-owners and the richer farmers and merchants, who feared that they would in time be 'liquidated'¹ as the landlords of Russia had been. Nevertheless the power of the Kuo-Min-Tang spread. By 1927 practically the whole of central and southern China was under its rule, and it was getting ready to conquer the north with its armed forces.

Inside the Kuo-Min-Tang itself, however, there were powerful members who intensely disliked the communist ideas spread by the Russian workers. They saw that unless they acted quickly it was quite likely that the whole of China would soon be under communist control. They therefore decided to separate from the Kuo-Min-Tang and

organize another government. The leader of this group was the famous CHIANG-KAI-SHEK, whose wife was a daughter of Dr Sun Yat Sen himself.

Chiang-Kai-Shek, with the help of the wealthy people of the Yangtze Kiang cities, set up his government at Nanking, and called upon all those who disliked communist ideas to support him. This split the Kuo-Min-Tang into two parts, and civil war broke out again. From then until 1935 China was practically divided up into four main



CHIANG-KAI-SHEK

¹ Have their business put an end to, i.e. *killed*.

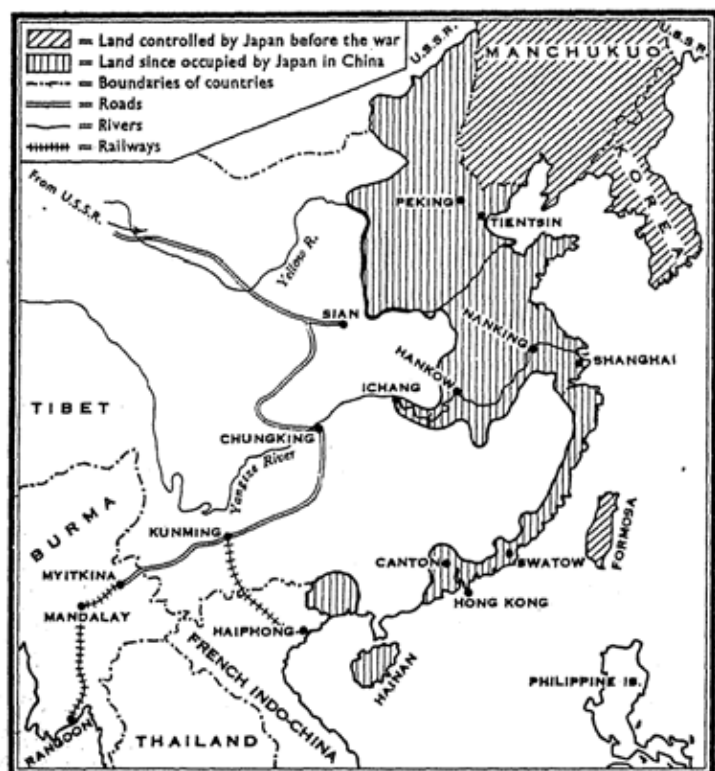
groups, each struggling against the others. First, there was the south with its centre at Canton, under the original Kuo-Min-Tang. Next, the north, ruled by various war-lords, and increasingly threatened by the Japanese, about whose invasions we shall tell in a moment. Between these, with its capital at Nanking, was Chiang-Kai-Shek's government, ruling most of the Yangtze valley. And lastly, scattered in various parts of China, but more in the hilly parts between the Yangtze valley and the south, were a number of regions ruled by Chinese communists.

Then, in 1935, something happened which made these warring groups unite, just as the Maratha states united to oppose Aurangzeb, or the American states to fight Great Britain. Japan began to invade north China!

Japan had already started this invasion as far back as 1910 when she seized Korea, which was then a dependency of China. Again in 1931 she had taken Manchuria, also nominally Chinese territory. But in 1935 she began to push into China proper, not far north of Peking. Chiang-Kai-Shek was so busy fighting against the communists that he actually took no notice of the invasion for more than a year. But in 1936 an extraordinary thing happened. Chiang-Kai-Shek was kidnapped by communists! This was done with the help of one of his own officers who believed that it was the only way to make his commander listen to what the communists wanted to propose. What they did propose was that in the face of the invader all Chinese should forget their quarrels and unite. They offered themselves to serve under Chiang-Kai-Shek as 'Generalissimo' (i.e. supreme general) if he would consent to lead them, not against their own countrymen, but against the Japanese. Chiang agreed. He was sent back with honour to his own capital in an aeroplane, and united China began to resist the Japanese invasion at last.

But unity had come too late to save a large part of China from the Japanese. The Chinese were poor, and very poorly armed. The Japanese had already landed huge armies of well-equipped soldiers and hundreds of aeroplanes. One

after another the Chinese cities were captured by the Japanese: Peking, Shanghai, Nanking, Hankow; then Canton itself. But the Chinese would not give in. Chiang-Kai-Shek went on moving his capital further and further west; from Nanking to Hankow; from Hankow to Chungking. Not only did he move the seat of government; he moved entire factories, so that the Chinese might still go on manufacturing arms and equipment. He even moved universities, so that education need not be interrupted by the war! And in the conquered parts of China, especially those which had been



THE FAR EAST SHOWING JAPANESE-OCCUPIED COUNTRIES

under communist influence, the Chinese people, even the poorest of villagers, carried on a secret war against the Japanese. This made it almost impossible for the Japanese to govern any part of the occupied territory, except the big railway-junctions, and the coastal and river-ports which their navy could control. Never in all history has there been such a heroic resistance by a peace-loving, defenceless, and poverty-stricken people, against the vast power of a fully-armed, fully-prepared and warlike invader.

The Chinese surely proved the worth of their three-thousand-year-old civilization, sorely damaged though it had been by the ambitions of war-lords and the bitterness of civil war.

KEY-QUESTION 128: 'What is "*satyagraha*", and how did Gandhiji prove its use?'

§128. The other most ancient of existing civilizations, that of India, has proved its worth in quite another way. India showed in the seventeenth century that some groups of her widely-differing peoples, the Hindu Marathas, were capable of uniting under Shivaji and the Peshwas, in armed resistance. Her peoples, however, did not unite later against the British power. Before the Indian princes knew what had happened, they often found themselves allied with the British against each other, or committed to rely on the British for their own protection and help. British rule, however, except on rare occasions, has never been deliberately harsh. Cultured Indians have found a great deal they could admire, and even emulate, in the western culture with which the British connexion brought them into contact. These factors have made it difficult for Indians to unite against this latest penetration of their country.

It was left to one man of outstanding character to devise a means of resistance which could be effective against a civilized invader who was in so many ways a friend. That man was MOHANDAS KARAMCHAND GANDHI, better known all over the world as 'Mahatma Gandhi'.



M. K. GANDHI IN 1914

Gandhiji was born in 1869, at Porbandar, one of the states of Kathiawar, Western India. His father was prime minister of the neighbouring state of Rajkot. It was decided that he should become a lawyer, and when he was 19 years old he sailed for England to pursue his studies in law. In London he met Mrs Besant, the well-known Theosophist leader who was deeply interested in Indian philosophy. She influenced him to make a closer study of the teachings of his own religion, Hinduism, as well as those of others. He found that the ideas of Count Tolstoy, the Russian reformer, who believed in literally following Christ's teaching of 'turning the other cheek' and returning good for evil to an offender, agreed closely with his own inclinations.

He was called to the Bar in 1891 and in the same year returned to India where he set up as a barrister. In 1893 the opportunity came to him which proved the turning-point in his life. A big Indian mercantile firm, Messrs Dada Abdulla and Co., traders in Natal, South Africa, had brought a lawsuit against another firm, and they invited Gandhiji to go out to South Africa to undertake the case on their behalf. He accepted. He had hardly been in that country a few days when he had experience of the humiliating treatment to which non-Europeans were subjected by the South African people of Dutch and British descent. Not only that, but he found that the little colony of his fellow-countrymen, who had come from India to earn their livelihood in South Africa, had no rights of citizenship in that country, though they were British subjects. All kinds of annoying restrictions were placed upon them, to make it hard for them to stay in the country. Gandhiji felt very deeply for them; and, after the lawsuit was finished, when they requested him to remain in South Africa and to be their leader in a struggle to obtain justice, he consented. In May 1894 he founded the Natal Indian Congress.

To organize an armed rebellion against a powerful government like that of the British in South Africa was out of the question. Besides, this was not the kind of resistance

that Gandhiji believed in. He determined to try an experiment of a different kind, on the lines practised long ago by followers of the Buddha in India, and by followers of Christ in Europe and America, such as the 'Quakers' or 'Friends'. (William Penn, founder of one of the American colonies—named 'Pennsylvania' after him—was a 'Quaker' who had led a group of his people to found a colony overseas, rather than give up his views on religion.) Everyone knows now how Gandhiji fought the South African Government by means of *satyagraha* or 'non-violent resistance', and how, after a struggle lasting 20 years, during which he and his followers often had to suffer imprisonment and worse, victory was won by them in the passing of the Indian Relief Act of 1914, which removed the worst grievances.

Gandhiji then returned to India, where he was soon busy organizing another struggle on similar lines, on behalf of his people in their own land. The story of that struggle is still such recent history that we cannot tell it here. Whether one agrees with Gandhiji's ideas or not, however, his are the footprints which have sunk deeper into the sands of India's modern times than those of any other man or woman of his country since the time of Shivaji Maharaj. His hope is that those footprints will lead India away from the morass of violence and the horrors of war into which China's armed resistance against Japan, and Britain's against Hitler, has hurled the millions of many nations of the earth. If his hope is fulfilled, those footprints may well lead the world after him, along a new and happier way. The future alone will prove how far his faith is well-founded. Whatever happens, these are the footprints of a great man, whose life has been an example and an inspiration to millions.

With his story we may fittingly close this brief outline of the past and present of mankind. We must, however, give one final chapter to the future, its problems and its possibilities.

QUESTIONS AND EXERCISES

1. Look up 'Chiang-Kai-Shek' in a modern book of reference, and write a brief account of his career.
2. How have the poorly armed Chinese been able to withstand the Japanese invasions for so many years?
3. Have a debate on the following subject: 'It would have been better for the Chinese to have adopted Mahatma Gandhi's method of resistance, against the Japanese.'
- *4. Why were the Marathas more successful in resisting Aurangzeb than in resisting the British?
- *5. Have a debate on the following subject: 'Instead of preparing a strong army, navy and air-force to protect India from invasion by foreign dictators, it would be better for India to train her sons and daughters in *satyagraha*.'

CHAPTER XXXVI

WHITHER DO THE FOOTPRINTS LEAD?

KEY-QUESTION 129: 'Why is it difficult to be impartial, and why is it necessary?'

§129. One of my objects in writing this little book was, if possible, to help the student to develop the desire and the ability to look at important events as impartially as possible, or, in other words, to judge them after having heard all sides of the matters in dispute.

The difficulty of doing this can best be illustrated by an example. When you read, as you did in chapter VIII, about the struggle between Rome and Carthage, it is not difficult to consider the dispute between those two peoples without being prejudiced in favour of either side, because you are neither a Roman nor a Carthaginian. Even if your sympathies are with the Carthaginians it is not impossible for you also to realize that, if you had been a Roman in those times, you would inevitably have taken the side of the Romans, when it came to a life-and-death struggle between your own people and their rivals.

But, when you come a little nearer to modern times, it is not quite such a simple matter to make oneself look at both sides of a question with equal impartiality. You can do it only by taking the trouble to imagine yourself respectively in the positions of people on both sides, and that is a thing that we are often in too much of a hurry to do. We prefer to arrive at a conclusion quickly, without bothering to hear the matter from different points of view. Or, worse still, we are too lazy to think for ourselves at all; we would rather accept ready-made opinions, probably the opinions of the majority of our

friends, or those which we read in the newspapers. It is people of that sort who get carried away by excitement in times of crisis such as the outbreak of a war, or at lesser crises such as when elections are taking place, or when important matters are being decided in congresses, parliaments, councils and committees. You see, therefore, why it is important, both to your country and yourself, that you should develop a habit of *careful and critical judgement*. The study of history helps us to do this, but only if the historian himself has done his best to present the facts impartially to the reader. And that is why, throughout this book my aim has been simply to help you to observe the footprints of great men and women, the effects of their lives on those of their fellow-men, and *to use your own judgement* in considering in what direction they lead, and whether they should be followed or not. Your decision is of far greater importance than, perhaps, you imagine. For at this very time we stand at a crisis in the world's history; and upon the decisions which men make in the next few years depends the entire future of civilization for a long time to come. The world may go forward into a period of prosperity and happiness such as mankind has never before experienced: or, civilization may fall into utter ruin within your lifetime and mine, leaving those of us, who survive at all, in a condition even worse than that of the people who lived in the Dark Ages.

In some previous chapters we have drawn attention to the fact that such-and-such a problem is still unsolved, e.g. in chapter xxxi, §§116 and 117, and chapter xxxiv, §125. In this final chapter we shall consider two of the biggest problems with which mankind is still faced. When you grow a little older, you will have to take part in deciding them. So in your student-days, you must try to know the various opinions about them, in order that you may be in a better position to make up your mind later on.

KEY-QUESTION 130: 'What are the three chief systems of government prevailing today, and what are the essential points of each?'

§130. The two problems are:

(1) *To what extent should the State take control of production and distribution of essential goods?*

(2) *What form of government will best enable us to have our public affairs carried on efficiently, without interfering with individual liberty of thought and reasonable liberty of action?*

You may remember that in learning about Karl Marx, in chapter xxix, §110, we noted that it was Problem No. 1 which Marx was concerned with; and the solution that he put forward is the political theory known as communism. According to that theory, the ownership of the essential means of production (i.e., the land, mines, factories, etc.) must be taken entirely out of the hands of private individuals, and must belong to the State. Also, the government of the State must make plans for the production and distribution of just as much of every kind of goods as is needed for the nation's use. No one must carry on private trade or make private profits. All the necessary workers must be employed and paid by the State, which must also see that the needs of the people are met in regard to education, care of health, recreation, maintenance in old age, etc., and that no one remains unemployed, if he or she is fit to work.

This theory has not been fully put into practice in any country, but a vigorous attempt to establish a communist State was made when the Russian revolution took place, under the leadership of Lenin from 1917 onwards. Under Stalin, who succeeded Lenin, the system has been a good deal modified, but even now in the U.S.S.R. all the production and distribution of essential goods is carried on by State-owned works and organizations. Socialist and communist experiments on a smaller scale have been carried out in Mexico, and in the communist areas of China.

There are many people, however—not all of them belonging to the wealthy classes who would be the first to

lose under a socialist system—who believe that it is not necessary for everything to be carried on by the State in order to secure a juster distribution of wealth and opportunity than at present exists in most countries. These people believe that the State should ensure 'a fair deal' for every citizen, by taxing the rich very heavily, and using the money for establishing social services, i.e., schools, hospitals, unemployment pay, old-age pensions, and so on. They would also have laws made, by which the working conditions in factories, etc., could be regulated, so that no person might be compelled to work too long or for too little pay, as used to happen at the beginning of the Industrial Revolution. The system of private ownership and management, controlled by governments responsible to the people, is the system now prevailing in many countries, such as the British Dominions, the U.S.A., and the nations of Scandinavia.

A third method of dealing with the problem has also come into prominence during the past ten years. It is the system called *Fascism*, which was adopted by Signor Mussolini when he obtained power in Italy in 1922. This system differs from Socialism, because under Fascism the State does not take away from private individuals their ownership of land, factories, and businesses. It differs from the ordinary form of Capitalism, too, because it leaves very little freedom to the private factory-owner, farmer, trader, or even to the workman who is employed for wages. Hitherto, men have devised systems of government with the idea that the government should *interfere as little as possible*, and that people should be allowed to do more or less as they please, provided they do not injure their fellow-citizens. Even under Socialism, the idea is that the State should plan production and distribution in such a way as to give every citizen as much leisure, and as much liberty to enjoy it, as possible. But Mussolini, and Hitler after him—for Hitler's system of National Socialism is not very different from Mussolini's Fascism—declares that *the State is all-important*. They say the individual citizen's happiness is not the chief thing; what is most important is that the

State, the Nation, should become powerful, so as to be able to play a dominating part in the world. Any action on the part of an individual, therefore, which might not assist the State to grow more powerful, must be stopped. Individual owners of property, for example, must cultivate only those crops and make only those goods, which the State needs; the amount of profits taken by them must be strictly limited, the remainder going to swell the revenues of the State. Workers must not go on strike to get better working conditions, because strikes reduce production and injure the credit of the State. And if the State thinks that the workers' conditions are not good enough, it will decide what conditions are necessary, and compel both owners and workers to accept them. This perhaps sounds all very well. But it is when the State's interference with the individual's freedom goes further, to lay down exactly what every child should be taught, to dictate what opinions a man should hold, to prescribe what views University professors should teach as the truth, and the only truth—it is when this happens that we can see the dangers of systems like Fascism and Nazism. And we see the dangers more clearly when we observe what has happened, in Fascist and Nazi and Communist countries, to those unfortunate people who value freedom of opinion, and freedom to search for truth, when they are discovered to be holders of such views. If opinions differ from those approved by the State, i.e. by its leader ('Duce', 'Fuehrer', or what-not), their upholders are declared to be a danger to the State—and they are dealt with accordingly, and not heard of again.

But, if you are a thoughtful person, you might say in answer to this: if the government of a State finds that certain people are spreading ideas which make others want to overthrow that government, is not the government justified in stopping them, even by putting them in prison or getting rid of them, if necessary?

KEY-QUESTION 131: 'What necessary conditions must be fulfilled by the government of a state of free and progressive people?'

§131. And that question brings me to the final problem I want to place before you, as a future citizen of the world. It is this: *Cannot we discover a system of government which will manage affairs efficiently, and yet not be oppressive towards individuals?*

The way of managing affairs which we call 'democracy', was devised to enable the people to protect themselves against oppression by tyrants and 'Grand Monarchs'. By making the government responsible to the people's elected representatives, the people secured that they should be governed by their own consent, at least by a government approved of by the majority. But, up to now, democracy has not secured a very *efficient* management of affairs. Even in little Athens, in the time of Pericles, there was a lot of squabbling between rival parties and individuals, and much delay in getting things done. Delay and muddle are even more common in the huge democracies of modern times, such as Great Britain with its 48 millions of people, and the U.S.A. with its 130 millions, each governed by elected Parliaments or Congresses numbering hundreds of representatives. Partly due to this, Fascism and Nazism arose; for both of them originated in countries which had practised parliamentary government for only a few years, and where there was much discontent after the First World War. The people of those countries felt that the rule of a strong man, a Duce or a Führer, would be more likely to set things straight quickly than a parliament with its numerous parties. In fact, this really proved to be so; for it must be admitted that Mussolini and Hitler did a great deal for their countries in the matter of restoring material prosperity after the ravages of war.

But one can pay too high a price for efficiency. The real problem is to get *as much efficiency as possible with the least possible sacrifice of individual freedom*. For my part,

I think that the check on private profit-making, and even the compulsion of people to do certain kinds of work for the State, including military service, is not nearly so serious as interference with the liberty of *thought*. If all children have to be taught the same ideas, and anyone who disagrees with those ideas is put in prison or tortured and killed, the children will grow up with *the belief that no other ideas or ways of doing things are possible*, and they will cease to have that valuable quality of 'curiosity' which has been the main cause of man's amazing development on the earth.

That this is a real danger has already been proved by the decline of science in Germany, which used to be one of the foremost nations in the world in the search for truth, and the creation of new and wonderful things.

So I should like to end this book with an appeal to you, friend reader, not to be content with the ideas that you learn from others, however good they may seem to be. Check what you read or hear, by trying to get to know the facts on the opposite side. Pay due respect to past great thinkers, to be sure, by studying carefully what they have thought and taught and done. But do not follow blindly. Develop your own intelligence by trying to think out your own answers to the problems around you, after careful study. Even if you cannot reach a satisfactory conclusion, it does not matter. You will have grown in intellect and in creative intelligence by your effort. And—who knows?—you may in your time become one of those who will leave 'footprints on the sands of time'; for, as the great Indian teacher, Gautama Buddha, said long ago:

'WHAT A MAN THINKS, THAT HE BECOMES.'



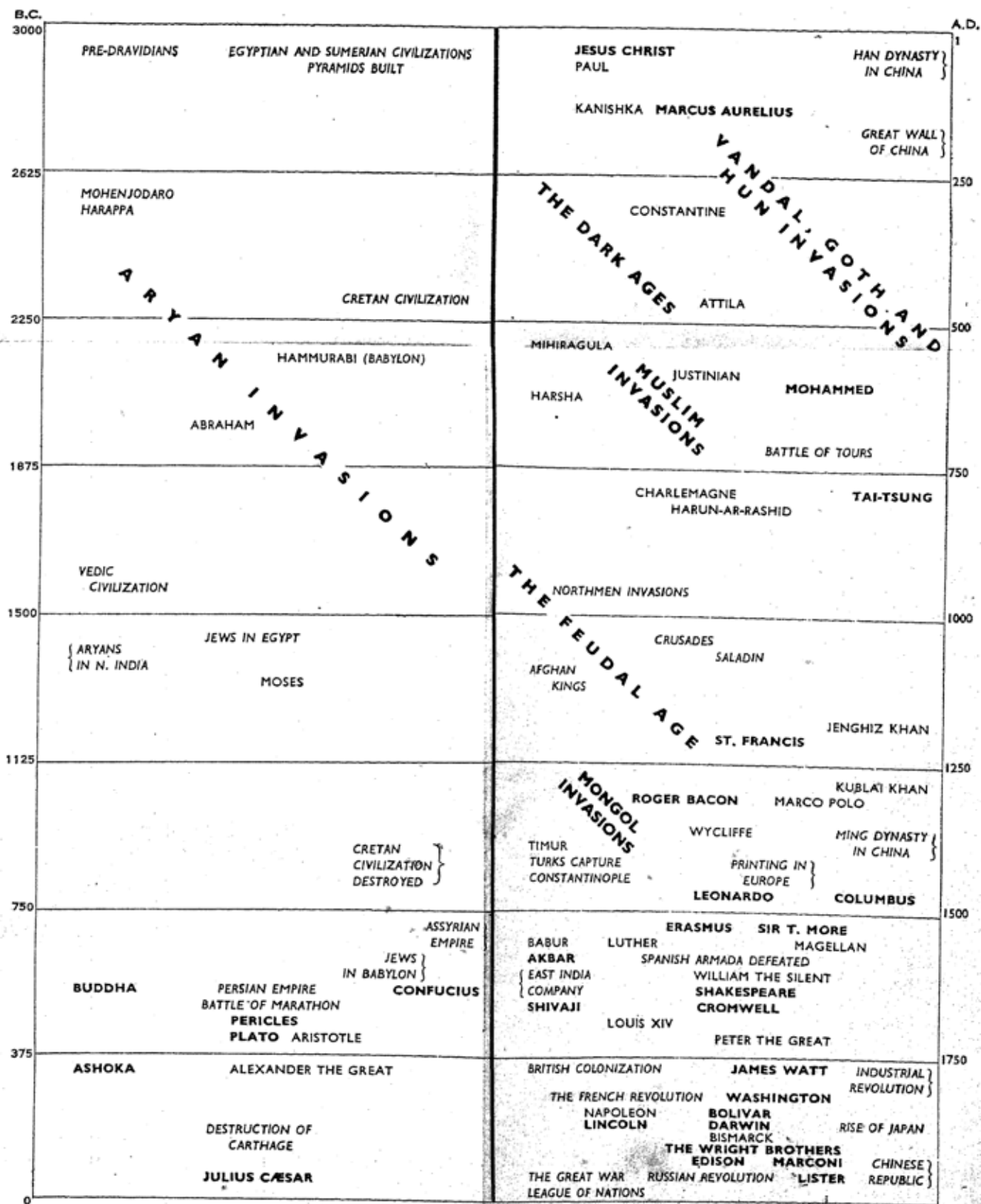
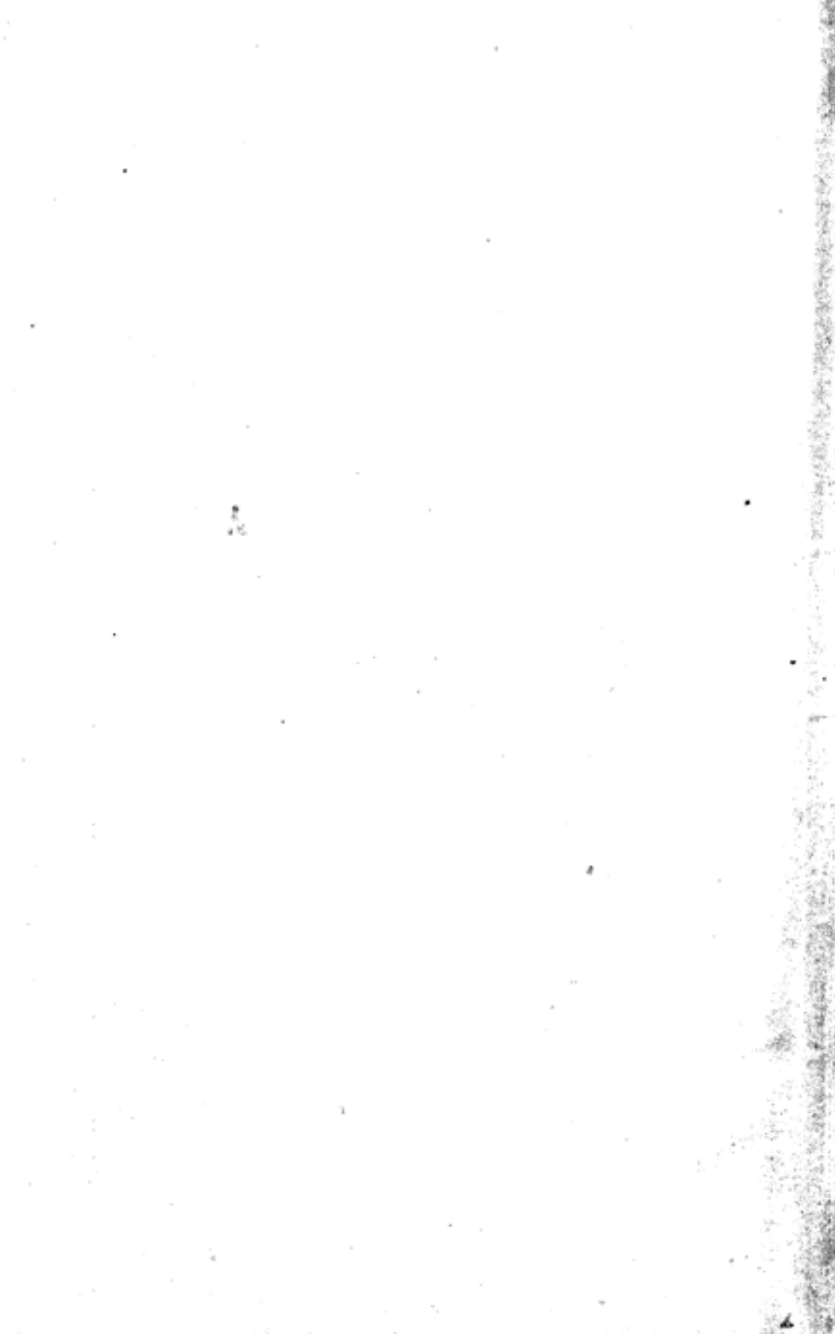
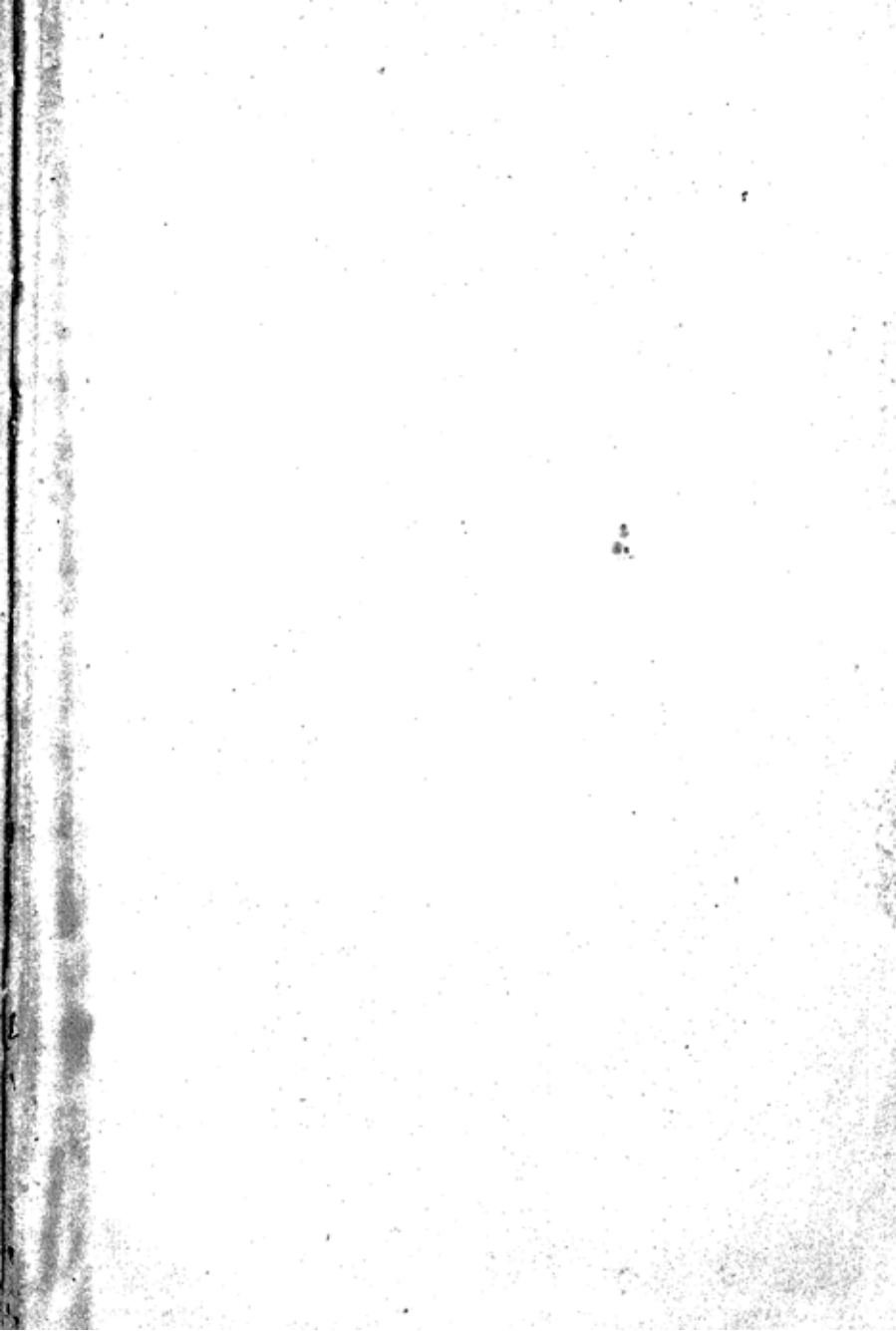
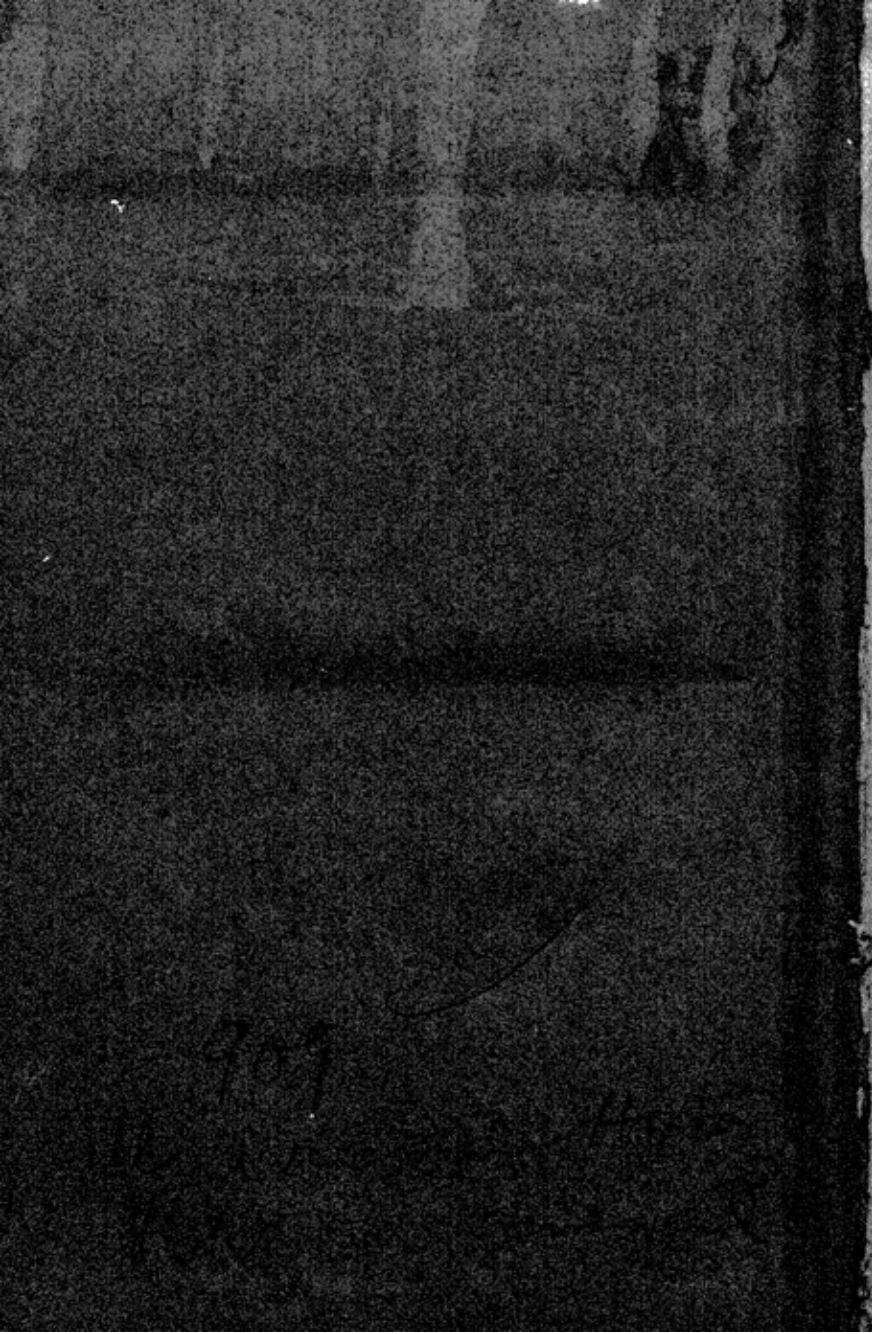


FIGURE 3

Note: The B.C. scale is 1" = 375 years; the A.D. scale is 1" = 250 years







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